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PURCHASED

TAMIL Proverbs

A Classified Collection

By
Herman Jensen

Volume One



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TAMIL PROVERBS

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P R E F A C E

ABOUT twenty years ago, when I got Percival's collection of Tamil proverbs into my hands, I had only been a short time in India, and had as yet got no insight into Indian thought and literature. I had read only a couple of small Tamil story books, but when reading these I had already perceived that the Indians could hardly tell a story without introducing some proverbs into it. My attention was thus at an early period of my life in India drawn to proverbs, and I began to study Percival's collection. I got, however, very little out of my study, as Percival had only given a translation of the Tamil proverbs, and had given no hints as to their meaning. So in those days I got no insight whatever into the real household proverbs, but had almost to rest satisfied with the many aphorisms, or what we in Tamil call கீதமொழி, of which we find large numbers in all our Tamil proverb collections. Yet, from what I had seen in the story books and in Percival's collection I had got an interest in these terse, blunt and poetic sayings; and year after year on getting deeper into the thought and life of India, and at the same time becoming acquainted with more and more of the proverbs, my interest in them steadily increased. And whenever I met with a new proverb either when talking with the people or reading Tamil books, I always looked for it in Percival's collection, and if he had not got it, I took a note of it; and at times I tried to have some of them explained by the common people.

While I was thus leisurely prosecuting the study of Tamil proverbs, the Rev. J. Lazarus, B.A., began to prepare a "Dictionary of Tamil Proverbs." I looked forward to the publication of this book with very great interest, but when it appeared, I was somewhat disappointed with it, partly because Mr. Lazarus had not given a translation of the proverbs and partly because his explanation of the proverbs seemed to me, from the insight I had got into the proverbs through years of study, not always to be the right

one. But the book roused my interest afresh, and I took a Tamil munshi for about three years to go through all the proverbs I had found in other collections, and those I now found in Mr. Lazarus's book, and also those I had collected myself. This study with my munshi together with the kind help I got from other Tamil people led me to a fuller understanding of Oriental proverbial literature, and after a couple of years investigation, I got the idea of publishing a collection of these beautiful national sayings. But no sooner had I began to realize the idea, than I felt how much easier it was to get an idea than to carry it out. And hundreds of times, when going on with this work, have I felt the force of the Tamil proverb: "I stepped into the water without knowing its depth."

When the idea of publishing a collection of Tamil proverbs occurred to me, I saw at once that I had great difficulties to face. I had the difficulty of two languages, both of which were foreign to me. I had the fear—and still have it—that it might be too much for a foreigner to venture on the publication of Tamil proverbs, as proverbs undoubtedly form the most difficult branch of a nation's literature to comprehend. Besides this, it was clear to me that if I were to publish Tamil proverbs, I could not adopt the usual alphabetical order, but would have to arrange them into groups. Another difficulty—and without comparison the most important one—was to get the proper meaning of the proverbs, not as some pandits may please to explain them, but as common men and women understand them, when they use them in their every day life. Another difficulty, again, was to have these thousands of proverbs before me sifted. What was to be taken, and what to be left out? It always seemed to me that our collections of proverbs suffered from a great evil, viz., that they contained too many useless sayings, too many aphorisms and too many repetitions of the same proverbs.

With these difficulties before me I started, hoping that the proverb would prove true: "Little strokes at last fell great oaks," or as we say in Tamil: "Stroke upon stroke will make even a grindstone creep."

When going into the study of Tamil proverbs one finds that little has been done in the way of making a scientific investigation of them. All proverbs, sayings and aphorisms we meet with in our

Tamil proverb collections we generally call Tamil proverbs, but these two terms—*Tamil* and *Proverbs*—raise two great questions: Are they all Tamil originally, and are they all proverbs? When comparing the Tamil proverbs with the Telugu ones, we find a good number almost word for word the same. And I remember when once walking with a friend in the streets of Poona, that he quoted two Marathi proverbs, both of which we have literally in Tamil. At Bombay I once happened to look into a Marathi proverb collection, and when I asked for a translation of the first proverb in the book I found it to be ours: “The dancing girl, who could not dance, said that the hall was not big enough.” But which is which in our Tamil proverb collections. They are all called Tamil.

Again, is it right to insert in our collections of proverbs hundreds and hundreds of aphorisms, classical sayings (கீதிமொழி) and common sayings, when these only communicate a truth in a general way, without making use of any sort of illustration? It seems to me that we should not allow “the confusion of proverbs with mere precepts or maxims destitute of proverbial significance and character” to go on. Each in its proper place. I have not left them out altogether, but tried to insert only such as are common, and at the same time contain rare words or idiomatic phrases.

To show what I mean by aphorisms and precepts, I shall quote a few here:—கண்டவன் எடானோ?—உயிருள்ளமட்டும் தைரியம் விடலாமா?—முதலிலே கெட்டிக்காரன் முடிவிலே சோம்பேறி.—கேலை அதிகம் சம்பளம் கொஞ்சம்.—இச்சித்த காரியம் இரகசியமல்லவே.—கள்ளனுக்கு ஊர் எல்லாம் பகை.—குடித்தனம் ஒன்றுபண்ணினால், நன்மை வரும் தீமை வரும்.—கேட்டவை எல்லாம் நம்பாதே, நம்பினதெல்லாம் சொல்லாதே.—தீமைபேசுகிறவன் தீமையானிதான்.—புதிய காரியங்களில் புதிய யோசனை வேண்டும்.—தருமத்தைப் பாவம் வெல்லாது.—இருவராலே ஆகாத காரியம் ஒருவராலே ஆகுமா?—செலவு அதிகம் வரவு போதாது.

Here are a few more of the same kind, but a little more classical in their grammar:—குணமில்லாத வித்தை எல்லாம் அவித்தை.—திரக்கற்றவன் தேசிகன் ஆவான்.—பழிக்கு ஆனோர் சிலர், பழிபடுவோர் சிலர்.—உருவத்தினாலேயல்ல இன்பப்பேச்சினால் கிளி நன்குமதிக்கப்படும்.—உதிரத்துக்கு அல்லவோ உருக்கம் இருக்கும்.—அறம் பொருள் இன்பம் எல்லாருக்குமில்லை.—தீயாரைச்சேர்ந்து ஒழுகல் தீது, தீயார் பண்செய்வனவும் தீது.—சொல்லும் சொல் ஆக்கமும் கேடும் தரும்.—நல்ல நினைவை அனுசரித்தலே கெட்ட நினைவை நீக்கல்.—குலஸ்திரீ தன் பர்த்தாவையும், பரஸ்திரீ தன் மேனியையும் பேணுதார். இல்லறமல்லது, நல்லறமன்று. மனையான்

விடியுமுன் எழுந்து வீட்டுப்பணி செய்வான்.—But where would be end of it, if these were to be passed off as proverbs? A fine collection, quite a Mahabharata, might be made out of them. The literature of India abounds in them. From the Mahabharata, Hitopadesa, ஓவையார் and other books, we could easily get a beautiful collection of aphorisms and sayings counted by thousands.

Many of the proverbs met with in books have so often been handled by pandits, that we meet with the same proverb in a number of forms. The same is the case with a number of proverbs, which, just because they are in common use all over the country, have become slightly altered when wandering about the country from place to place and from caste to caste. As they are in spite of slight changes the same proverb, they ought either to be put down together or references ought to be made from one to the other, as Captain Carr has tried to do in his collection of 'Telugu' proverbs. If this is not done, they cannot but give the inexperienced student of proverbs a great deal of trouble; and to me they have been a real worry, as I had to find them all out, in order that I might not in this collection repeat two proverbs that are the same. Here are a few examples of this kind:—

கண்ணில் குத்தின விரலை கண்டிப்பார் உண்டோ = கண்ணில் பட்ட கையைத் தறிப்பாரில்லை = கைதப்பிக் கண்ணில் பட்டால் கையைக் கண்டிப்பதுண்டா = கைவிரல் கண்ணில்பட்டால் கையை என்ன பண்ணலாம் = விரல் கண்ணில் குத்தினது என்று வெட்டிப்போடுவார்களா = விழியிலே குத்தின விரலை அறுப்பாருண்டா.—அம்பட்டன் குப்பையைக் கிளறினால் மயிர்மயிராய்ப் புறப்படும் = கிண்டக் கிண்ட அம்பட்டன் குப்பை மயிரே புறப்படும்.—அமாவாசைப் பருக்கை என்றைக்கும் அகப்படமா = நித்தியம் கிடைக்குமா அமாவாசைச்சோறு.—அப்பிடாவுமில்லை வெட்டுக்கத்தியுமில்லை = அவனுக்குக் கப்பிடாவுமில்லை வெட்டுக்கத்தியுமில்லை = கப்பிடாவுமில்லை வெட்டக் கத்தியுமில்லை.—உடம்பு முழுதும் நனைந்தவருக்குக் கூதல் என்ன = அற நனைந்தவருக்குக் கூதல் என்ன = முட்ட நனைந்தார்க்குக் குளிரில்லை = முழுதும் நனைந்தவருக்கு ஈரமில்லை = முற்றும் நனைந்தவருக்கு ஈரம் ஏது.—இருந்தும் கெடுத்தான் செத்தும் கெடுத்தான் = நிருவாய்த்தான் இருந்தும் கெடுத்தான் செத்தும் கெடுத்தான் = சேவரத்துக் கிராமணி இருந்தும் கெடுத்தான் செத்தும் கெடுத்தான் = சேயுபுரத்துப் பன்னி செத்தும் கெடுத்தான் இருந்தும் கெடுத்தான்.—கடலிலே ஏற்றம் போட்ட கதை = சமுத்திரத்தில் ஏற்றம் போட்டதுபோல், = சமுத்திரத்தில் ஏற்றம்போட்டுத் தண்ணீர் இறைத்தாற்போல்.—வேலையற்ற அம்பட்டன் மகளைப் பிடித்துச் சிறைத்தானம் = வேலையில்லாத அம்பட்டன் ஆட்டைச் சிறைத்தானம் = மினைக்கெட்ட அம்பட்டன் பூனையைச் சிறைத்தானம்

=வேலை மினக்கெட்ட அம்பட்டன் பெண்சாதி தலையைச் சிறைத்தாளும்.—
கூழ் புளித்தது என்றும் மாங்காய் புளித்தது என்றும் உணராமல் சொல்ல
லாமா=வாய் புளித்ததோ மாங்காய் புளித்ததோ.—உடையந்த சங்கு ஊது பறி
யுமா=ஓட்டை சங்கு ஊது பறியாது.—அரைக்குடம் ததும்பும் நிறைகுடம்
ததும்பாது=குறைகுடம் தனம்பும் நிறைகுடம் தனம்பாது = குறைகுடம் கூத்
தாடும் = நிறைகுடம் தனும்பாது.—கட்டாந்தரையில் கொட்டக் குட்டிச்சுவரில்
நெறிகட்டினதாம் = குட்டிச்சுவரில் தேன்கொட்டிக் கட்டுத்தறியிலே நெறிகட்
டமோ = திண்ணைக்குத் தேன் கொட்டிற்று தண்ணீர்மிடாவுக்கு நெறிகட்டிற்று =
தென்னமரத்தில் தேன்கொட்டப் பனைமரத்தில் நெறிகட்டினதுபோல் = தென்
னைக்குத் தேன்கொட்டப் பனைக்கு நெறிகட்டினதுபோல்.—ஊர் மெச்ச நடவா
மல் உடல் மெச்ச நடக்கிறவனைப்போல் = உடலுக்கோ பால்வார்த்து உண்
பது, ஊருக்கோ பால்வார்த்து உண்பது = ஊருக்குப் பால்வார்த்து உண்கி
றியா உடம்புக்குப் பால்வார்த்து உண்கிறியா = உடல் மெச்சப் பால் குடிக்கி
றியா, ஊர் மெச்சப் பால் குடிக்கிறியா.—நிழல் நல்லது முசிறு பொல்லா
தது = மரம் நல்லதுதான் முகடு கெட்டது.

The above are only a few examples of the many repetitions of the very same proverb.

There is another way of changing a proverb, viz., by putting the second half of a proverb at the beginning, so that we get two proverbs out of one. As an instance:—பட்ட காலிலே படும், கெட்ட குடியே கெடும், changed into:—கெட்ட குடியே கெடும் பட்டகாலிலே படும்; இருந்தகால் மூதேவி, நடந்தகால் சீதேவி, changed into:—நடந்த காலிலே சீதேவி, இருந்த காலிலே மூதேவி.

As my aim in making this collection has been practical rather than scientific, I have not tried to solve all these difficulties in any other way than by trying my best to avoid all repetitions. But with reference to this there is much for any one to do who would try to give us a scientific collection of Tamil proverbs. In such a work we should also expect to see what we call *Tamil proverbs* sifted, so that we might learn where they have originated, as in a good English collection of proverbs we can see where each had its origin—in Greece, in Italy, in Spain, in Germany or elsewhere.

This collection of proverbs is a selection from the thousands that are given in our Tamil proverb collections, and also from the many I have come across when reading Tamil books and conversing with Tamil people. Though I feel sure that there are a good number of real household proverbs I have not given that ought to be in such a collection as this, I am at the same time convinced that there cannot be very many. Once a man gave me 200

proverbs which he had collected at Madura, but among them all I found only two new ones which were not more or less a repetition of what I had.

The Tamil proverb collections from which I have got help are:—A bazar book containing about 2,000 proverbs without any English. உவமைச்சொல் அகராதி, a collection of about 5,000 Tamil proverbs published in 1872, which is with reference to real household proverbs, far superior to Percival's. The book is out of print but can be seen in our public libraries. Then there is Percival's collection of about 6,000 proverbs with an English translation. A very useful little "Handbook of Tamil Proverbs and Phrases" was published in 1888 by Mr. P. Satya Nesan, B.A., containing 500 proverbs only, but with translation, application and many similar English proverbs. The last collection that appeared was Mr. Lazarus's "Dictionary of Tamil Proverbs." This book is now the largest collection we have, and so far it makes its predecessors superfluous. Mr. Lazarus has not translated the proverbs, but to every one he has given a hint as to its meaning.

The other books from which I have chiefly drawn are the Tamil story books and Sastras. Of such I shall mention a few: கதாமஞ்சரி, கதாசிந்தாமணி, பஞ்சதந்திரம், கிளிக்கதை, முப்பத்திரண்டு பதுமைகதை. Pandit S. M. Natesa Sastri's "Folklore in Southern India," which has a number of proverbs and Tamil stories to illustrate them. A magazine published some years ago called: "The Saguna Bodhini Series." A book called இராமநாடகம் is, though written in poetry, full of proverbs. This is still more the case with "Vinoda Rasamanjari" by A. Viraswami Chettiar, late Pandit in the Madras Presidency College. This book is simply interwoven with Tamil Proverbs. "Mathar Neethy" is another story book containing many fine proverbs; and the same may be said of a book called: குடும்பசுந்தரகணி. "The Viveka Chintamani," a monthly magazine, published by Mr. C. V. Swaminatha Iyer in Triplicane, has for the last year had a number of Tamil proverbs with Tamil explanation in every issue. The Sastras translated from Sanskrit into Tamil contain hardly any proverbs except the Mahabharata. This royal storehouse of something of everything that India has produced contains a good number of proverbs interspersed throughout the huge volume. So even with reference to proverbs the Bengali proverb almost holds good: "What is there after the Mahabharata?"

Dear as these beautiful little proverbs are to Tamil people, I have for years wondered that so little has been done to make them known to Europeans, specially to European ladies, who have, or, at least, could have, so much influence with Indian women. Percival gave a translation to his collection and left it there. But a mere translation of a real proverb will not in most cases bring us into contact with its homely meaning. Take as an instance Percival's:—இளையான் இலை தின்னி, முத்தான் காய் அறிவான், translated: "the younger sister feeds on leaves, the elder is accustomed to fruit;" in this case the translation is wrong, but even if it were translated properly, it would have no meaning to a European. As Percival says, "In many instances the application has equally puzzled both myself and others to whom I have applied for information." To be sure, there's the rub in trying to explain proverbs. And consequently Percival left out the application, although he says that foreigners destined to spend the best part of their life among the Tamil people will find their proverbs of inestimable value. But in many cases a Tamil proverb without its application is to a foreigner almost like an unbroken cocoanut to a dog, as the Tamil saying is. Mr. P. Satya Nesan in his collection began in the right way, but did not go far enough; Mr. J. Lazarus, on the other hand, had his thoughts chiefly directed on collecting all the Tamil proverbs into one book. Hence Tamil proverbs as such have hitherto been handed over to us like a chaos.

My desire, as I have already indicated, has been first to make the application of each proverb clear, and next to divide them into families. As far as I have succeeded in grasping the meaning, so far almost have I succeeded, I suppose, in getting them into their proper families. But it is hard to get such a register of sin, as proverbs almost are, into a systematic order. The phenomena of sinful life are so manifold, and the reflections on it so numerous that the difficulties sometimes seemed to me insurmountable. Be it remembered, that as long as I was working at the arranging of them I had not at hand the English index nor the two glossaries and the many references from one proverb to another, and from one family to another, that are now before the reader. But in spite of all the difficulties and drawbacks, it seems to me that it is only when we have arranged the proverbs in groups or families that we are able to see what the proverbs teach us. I do not look

upon the arrangement introduced by me as at all final. Far from it. What I have done I wish to be considered a beginning only, or a little attempt at cultivating the ground. Many of the proverbs are imperfectly explained, partly because their meaning has not been fully grasped, and partly because many of them to be well understood ought to have a little story attached to them. They might be divided into more families, and all the minor families might again be grouped into main families, as I have tried to do at the beginning of the book, and also at the end of it.

As the result of bringing the proverbs into groups, though I have in many cases not achieved what I have aimed at, one can easily get an insight into the social, ethical or domestic thoughts contained in them. Take as an instance the family on fate and fortune. There may within this family be a few that would have fitted in better somewhere else, and in some other family may be a few that might have been inserted under fate and fortune; but one can at once by the help of the arrangement of the book get an insight into what the Tamil proverbs teach on such a subject. I have also observed that the dividing of the proverbs into families is a great advantage in the study of the Tamil language itself. Though each proverb in a family may be said to harp on one and the same string, the thought is expressed in a variety of terms, some of which are synonymous. Look for instance at the family on ostentation or *ஹம்ஸம்*—one of the chief Indian sins, according to the proverbs at least—in what a variety of language is vanity rebuked! Another advantage of the family arrangement is that as a number of similar proverbs are brought together, they need less explanation; for apart from a few that are misplaced, the heading of each chapter—though in many cases it has been difficult to find an adequate heading—gives the key to the meaning of all that are included under it. It is a matter of consequence that though the proverbs in each family allude to the same thing, they are in most cases not synonymous. In the chapter on a mother, it is at once evident that most of the proverbs have little or nothing connecting them but this, that they refer to a mother. In the same chapter we get also a good insight into the way in which India regards a mother in all her capacities. In an hour's time one can by studying the chapter on a mother get some real knowledge of her position in India,—a knowledge which one could hardly get from any

other sources. The references from one number to another all through the book are not to be taken as references to synonymous proverbs. This holds good in a few cases, but more often the references mean only that the reader would do well to compare the particular proverb with another, because they are closely related in thought or in language. As related individual proverbs are referred to each other, so are whole families referred to each other by the numbers given below the different chapters.

In selecting English equivalents for the Tamil proverbs I have used the following books:—W. Carew Hazlitt's "English Proverbs and Proverbial Phrases." "A Handbook of Proverbs," which is a republication of Ray's collection of English Proverbs. Captain Carr's "Telugu Proverbs." A collection of Marathi Proverbs. And "Eastern Proverbs and Emblems" by the Rev. J. Long.

A few words on the characteristics of Indian proverbs compared with the English, as they have struck me while working on them, may not be out of place, though I have not made a study of this subject.

When going through an English collection of proverbs, one is struck by the number of proverbs referring to the weather and the seasons. India has very few proverbs of this kind. In India we have the South-West monsoon from May to October, and the North-East monsoon from November to April, and there is the end of it. The characteristic of the weather in England is change, while in India it is regularity. It would be thoroughly out of place in India to say:—"A woman's mind and winter wind change oft." For the big chapter in this book on "Sorrow and lamentation of women" I could hardly find any equivalent from the English. The English woman has been respected, while her Indian sister has met with very little respect, hence her lamentation, and her revolting in bitter terms against her oppressors. Again, in India we have no girls or young ladies. We meet in India with female children and wives, as the Indian woman passes at once from being a child to being a wife. But in Europe young women have a fine time for their development, both physical and intellectual, before they get married. In this transition period, then, there is a rich sphere for English proverbs, but as there is no such period in India, there are no such Indian proverbs. Even a widow is not overlooked by the English proverbs, as she some-

times aspires, if possible, to marry again, but the Indian widow has no such aspiration, for she is a mere widow, a *மனாலாதி*, a contemptible thing! Woman's dress plays a part in English proverbs, but it is jewelry which is here the all-important thing; hence the tailor's shop plays the same part in Europe as the goldsmith's in India. In India a woman has had no trouble in dressing up in order to make an attractive appearance in Society, as her parents arranged her marriage for her while she was still a child. Even if she is a monkey—exceedingly ugly—she will be married.

The Tamil proverbs referring to vanity and ostentation outnumber the English and are at the same time very pointed. There is almost no end to the Tamil proverbs on the wicked tendency in the human race to see their enemies destroyed. Though India is saturated with superstition, it seems to me, strange to say, that we meet with more English than Tamil proverbs on superstition. The Tamil proverbs almost altogether leave out criticism of superstition, ceremonies, gods and temples, in short, all that refers to religious life. Even on caste there are comparatively few. Folly and laziness are regarded so differently by the Indians and the English that it is impossible to find English equivalents for the Tamil.

The meaning of an English and a Tamil proverb may be the same, but the habits, customs and climate have formed them so differently. As an instance, we say in Tamil: "Ears (ornamented) with palmyra-leaves are better than ears with no ornaments;" for this we might put the English:—"Better a bare foot, than no foot at all;" to go bare-footed in the Northern countries of Europe, especially in winter-time, would be very hard, but in India it is difficult to understand this English proverb, as all Indians still enjoy the great privilege of going bare-footed.

One great peculiarity about the Tamil or Dravidian proverbs is that the animals we meet with are but dumb figures brought in merely for the purpose of illustration. In the Panchatandra, on the other hand, all animals are imbued with sense and characteristics: they think, talk, move and behave in every way like man. Nay, some animals in those ancient days seem even to have been reading the Vedas. The Aryans have given life to all their animals. The Dravidians, on the contrary, seem not to have seen much in animals; in their proverbs, at least, they have not attributed anything like intellect to them, except perhaps a little

to the cat. The shrewd and sensible elephant represents in Tamil proverbs outward greatness only. The gentle cow gives milk. The buffalo is for ploughing. Sheep are as stupid as their shepherd. The dog's faithfulness is unknown. Dogs, pigs and crows are dirty and greedy animals. The ass is ever obstinate, but has willingly or unwillingly to submit to hard work and hard treatment; its fate is a hard and pitiful one, indeed; in the hands of the washerman it fares as badly as the monkey in the hands of the mendicant. The doctor and medicine for the poor ass is to go and roll itself in the dust of the street. Whatever is done to an ass, it cannot become a horse; in this sense the horse is used for something great and grand. But as the animals are brought in only in order to illustrate, and not for their own sake at all, they are of little interest in this connection.

I have always been much struck with the complaining, the sighing, the groaning under the tyranny of men and of fate that underlies so many of the Indian proverbs. This is also the case with the Indian songs, hence also almost all tunes in India are full of melancholy. The triumphant tone does not pervade anything Indian. In all departments of Indian literature it is as if the goddess of the earth, Bhûmidêvi, stood personified, groaning under the burden heaped upon her. This feeling has found very strong expression in the Bhagavatgita:—

Arjuna.

Slayer of Madhu ! Yet again, this Yôg,
This Peace, derived from equanimity,
Made known by thee—I see no fixity
Therein, no rest, because the heart of men
Is unfixed, Krishna ! rash, tumultuous,
Wilful and strong. It were all one, I think,
To hold the wayward wind, as tame man's heart.

Krishna.

Hero long armed ! beyond denial, hard
Man's heart is to restrain and wavering;
Yet may it grow restrained by habit, Prince !
By want of self-command. This Yôg, I say,
Cometh not lightly to th' ungoverned : (who need it !)
But he who will be master of himself
Shall win it, if he stoutly strive thereon.

The Song Celestial.—F. ARNOLD.

But why so much ado about nothing? Why take so much trouble about these proverbs? What is the good of it? Who cares for these obsolete childish things? Perhaps some old grandmother, when telling stories to women and children inside the houses who are half asleep on their mats, may make some use of them. But we men of the nineteenth century, what on earth have we to do with obsolete proverbial literature, some may ask. My answer is that it is well known that the more a nation develops the more its proverbs die out; but though Europe has now for many hundreds of years been developing, there are many proverbs still in circulation among the different nations of Europe, and some of these proverbs will not die out as long as there is a tongue on earth to speak them. Whether we look to the West or to the East we find that figurative speech always has great influence over the masses. I suppose this was the reason why Jesus, who "knew what was in man," "spake unto the multitude in parables; and without a parable spake he not unto them." It is interesting to observe that the latest Tamil drama: "*Lilavati-Sulochana*" written by an educated man, P. Sambandam, B.A., contains about a score of Tamil proverbs. If proverbs are still largely in use by the masses, if they still form a part of their daily language, used in practical life for practical purposes, it is clearly our duty to know them, if we want to exert any influence on the people.

When we read biographies of great men, we often see these great men attribute much of their greatness to their mother's influence on them in their early life. A mother, or a home, does lay the first foundation in every child's heart for its future, and in most cases the foundation laid by the mother or by the women of the home, has a most important effect on the moral life afterwards. In this case India is no exception to the rule. But from where does the Indian mother get thoughts by which to educate her children at home? When a child is naughty, or when a daughter has quarrelled with her mother-in-law and comes home, does an Indian mother in such cases in order to rebuke or comfort quote from the *Bhagavatgita*, or from the *Upanishads*? Does she from these books try to inculcate in the child's heart what the different *indriyas* mean? that some of them are to be subdued, others again to be developed?

The Indian mother has her own practical way at home.

Legends, stories and proverbs are her storehouse ; from these she obtains material for rebuking, for sneering, for warning, for encouraging, for comforting and for praising. The proverbs and maxims are India's practical ethics. The Indian proverbs are not antiquarian curiosities, but living and stern realities, and hence perhaps more celestial than the so-called "Celestial Songs" of the Bhagavatgita.

By a good knowledge of Indian proverbs one is enabled, as it were, to feel the moral pulse of the Indian people, and a sound insight into the proverbial literature of India is like getting a microscope by which one can look deeply into the recesses of the native heart. Nothing else can throw so much light on the daily practice of the Indians as do the proverbs. And if one could publish the obscene ones also, which often contain most striking truths, we should see still deeper into the misery of the country. But the obscene ones with which I have met in our collections, and in intercourse with the people, I have left out. I have, however, reason to believe that there are many obscene ones besides the few that I have seen and heard ; and that they are freely used by the great majority of the common people even in their children's presence. The children are often, I am told, made to laugh over them.

Proverbs are merciless in their criticism of sinful life, and they always aim at putting things right. As already said, the Indian mothers nurse their sons and daughters with them. By proverbs satire is pronounced over folly and over wickedness. By a proverb a crowd or a household is made to smile pleasantly, that otherwise might have got into a hot fight. In proverbs lies buried an endless store of criticism, encouragement, humour, sorrow and complaint, referring to all classes of mankind from the unborn child to the grey-haired veteran. And as the Hindu—and we might for that matter say the whole world—likes to hurt without hurting (சுடாமல் சூடுதது), that he may not burn his own fingers, he has in the proverbial literature material by the help of which he can indirectly express his sorrow and joy, his approval or disapproval. By proverbs the shrewd and avaricious Brahmin is criticised ; the calculating and careful Chetty is held up to ridicule or indirectly praised ; the shepherd's stupidity and the kuravan's rudeness is brought out ; the ungrateful and deceitful friend is mercilessly

rebuked; the life of immoral women is censured in strong terms; vanity is ridiculed; the dulness and indifference of the Pariah is sarcastically blamed. No wonder that many of the proverbs are universal in their application, for human life is much the same all the world over. Anger, pride, arrogance, selfishness, avarice, passion, dissimulation, falsehood and many more sins that keep society at a low level, are all of them universal, and it is with such that the proverbs deal.

The Rev. J. Long in his "Eastern Proverbs and Emblems" says with reference to the Chinese proverbs—he has it from "Scarborough's Chinese Proverbs":—"Used as quotations, the value of proverbs in China is immense. So used in conversation, they add a piquancy and a flavour which greatly delight the Chinese and make mutual intercourse more easy and agreeable. But it is to the missionary that the value of an extensive acquaintance with Chinese proverbs is of the highest importance. Personal experience, as well as the repeated testimony of others, make us bold to assert, that even a limited knowledge of Chinese proverbs is to him daily of inestimable value. A proverb will often serve to rouse the flagging attention of a congregation, or to arrest it at the commencement of a discourse. A proverb will often serve to produce a smile of good nature in an apparently ill-tempered audience and so to call forth a kindly feeling which did not seem before to exist. And very often a proverb aptly quoted will serve to convey a truth in the most terse and striking manner, so obviating the necessity for detached and lengthy arguments whilst they fix at a stroke the idea you are wishing to convey." The same author remarks: "Like the proverbs of Solomon (சீதமொழி), the Psalms, Bunyan's 'Pilgrim's Progress,' and the 'Arabian Nights,' they speak in a language 'understood of the people'."

And from Archbishop Trench he quotes: "Anyone who by after-investigation has sought to discover how much our rustic hearers carry away, even from sermons to which they have attentively listened, will find that it is hardly ever the course or tenor of the argument, supposing the discourse to have contained such; but if anything has been uttered as it used so often to be by the best Puritan preachers, tersely, pointedly, epigrammatically, this will have stayed by them, while all the rest has passed away.

Great preachers to the people, such as have found their way to the universal heart of their fellows, have ever been great employers of proverbs."

Pandits when inserting proverbs in the books they have made, or in books translated by them, have often tried to refine the language in which they are expressed. They are always trying to employ big words and highflown terms, not knowing as yet that simplicity is the highest beauty. I think it is our duty, when we meet with pandit-refined proverbs to bring them back to their original form. I could give many examples of this kind, but I shall confine myself to one: பன்றியோடு இணங்கின or கடைய கன்றும் மலம் தின்னும். The common form of this proverb is: பன்றியின் போகி கன்றும் பீ தின்னும். பீ is not an indecent word in a Hindu home as yet. Would that no worse words were used in Hindu houses! Real life has dictated the proverbs, and as they are used in real life, so they should be quoted. Their meaning, their words and their grammar are alike practical and simple, why then dress them up in a pandit's dress? When they die, let them die; but as long as they are realities, and play an important part in the life of the nation, we should let them go in their natural simplicity, and honour them in their natural dress.

The Two Tamil Indexes.

I might perhaps be blamed for arranging the proverbs into families, because this arrangement makes it almost impossible for us to find any individual proverb, when we wish to see it. It is, however, almost equally difficult to do this with the alphabetic arrangement, if one does not happen to remember the first word, which is often no easy thing, as it may be a most insignificant word, an இந்த or அந்த or எந்த or ஒரு or any other little word which has no relation to the meaning of the proverb. I have, however, furnished the book with an index, or alphabetical glossary, containing the first word of each proverb, so that if the first word is remembered it is easy to find any proverb.

I have noticed by experience that there are words within the proverbs that by and by stick to the mind; while we forget the first word of a proverb, we remember words within it. I have therefore also provided this book with an index of words from within each proverb arranged alphabetically.

This latter glossary is given not only to help the reader to find the proverbs, but also in order to supply a vocabulary of the most important words found in them. The student who takes an interest in Tamil can easily, whenever he meets with a word in other books, or in conversation, and wishes to see how the word is used in proverbs, turn to the two indexes, find the word, and see the use of it and also its translation. As to translation, however, he may not always find direct help, as the translation of a proverb cannot but be somewhat free, if we are to get the meaning out of it by a translation.

To those who might prefer the proverbs arranged according to the letter, and not according to the spirit, the two glossaries will be of great help, as they can at once find out for themselves where the words horse, elephant, monkey, snake, poison, medicine, doctor, Brahmin, Pariah, Chetty, rain, wind, sickle, thali, husband, wife, woman, destiny and such like words appear.

I have in conclusion to express my thanks to all who have helped me in this work. My munshi, Mr. Vasudeva Pillai, has been my chief help in making the proverbs clear to me and in giving me their homely applications. He has also supplied me with a few hundreds of new proverbs, not found before in any collection I have come across. But after I had gone through the thousands of proverbs and phrases with my munshi, and as far as possible ascertained their meaning and their application, had selected those out of them that I wanted, had translated them into English, added their application, furnished some of them—about 1,500—with corresponding English proverbs, brought them into families, and made a copy of it all, there was one thing still to be done, and that was to make a thorough revision of the English part of the book. For this last, but very important part of the undertaking the Rev. A. C. Clayton of the Wesleyan Mission came to my assistance, and for the generous help he has given me I shall ever feel most grateful. For about a year and a half Mr. Clayton has almost daily worked at the revision of my English manuscripts, going over most of them twice at least. The proverbs being in a simple language, their translation ought also to be simple and plain. But it is very difficult to translate an Eastern proverb

into English so that its meaning may be clearly understood and it is still more difficult to do it so that the language of the translation may be in harmony with the original in directness and simplicity. So whatever the reader finds of idiomatic beauty in the English translation and application is almost all owing to the deep interest Mr. Clayton has taken in this work and the perseverance with which he has sought to improve it.

To my great sorrow Mr. Clayton was transferred up-country at the beginning of this year. When he left there were still about 1,000 proverbs to be carried through the press, and up-country Mr. Clayton found it impossible to correct the proofs as quickly as I desired. Mr. A. Moffat, M.A., B.Sc. of the Christian College has been kind enough to help me in correcting what was still left to be carried through the press. The Rev. N. Devasahayam, B.A., of the Leipzig Mission has also kindly gone over all the proof-sheets.

HERMAN JENSEN.

VEPERY, MADRAS.

24th April, 1897.

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A
CLASSIFIED COLLECTION
OF
TAMIL PROVERBS

GOD.

கடவுள்.

These Sentences about God are not Proverbs, but Aphorisms.

கடவுள் துணை.

God (is our) help, or The Lord is our help.

This little sentence is put above the Title of almost every Hindu book.

கடவுள் துணை or தெய்வமே துணை are the most common. But we meet also with :

கணபதி துணை ; ஸ்ரீசரம் ஜெயம் and other expressions.

1. அன்புக்கு ஒருவனே.

God is love. (Upanishad.)

2. அறியாத வன்து or மனோகாக்குக்கு எட்டாதவன்.

The unknown God, or The One that cannot be reached by mind or by words.

3. அரிது அரிது அஞ்சு எழுத்து ஊராந்தல்.

Exceedingly difficult it is to know the five letters.

The 'five letters' refer to famous incantation, or the highest spiritual wisdom, or God's Name.

"The best way to see divine light, is to put out thine own candle."

"Some say that eight plain hold all truth,
And some that it doth dwell in five!
No wonder that such living fools
Exalt Vishnu, and Siva praise."

4. அவன் அசையாது, அணுவும் அசையாது.
Unless God move, not an atom will move.
God is the hidden power behind everything.
5. ஈசனுக்கு ஒப்பு இங்கு ஒன்றுமில்லை.
Nothing here is equal to God.
6. உள்ளக் கருத்து வள்ளலுக்குத் தெரியும்.
The secrets of the heart are known to God. (Psalm 44, 21.)
7. என்ருக்குள் எண்ணெய்போல எங்கும் நிறைந்திருக்கிறான்.
God pervades all, as the oil in the oil seed.
8. ஒருவராயிருந்ததில் அவருக்குச் சந்தோஷமில்லை.
God did not feel joy in being alone (and hence he created)
(Upanishad.)
9. சப்த பிரம்மத்தினால் அசப்த பரமமம் பிரகாசிப்பிச்சிறது.
The invisible God is made to shine by the revealed God.
(Upanishad.)
10. சப்த பிரம்மம் பரபிரம்மம் இரண்டையும் அறியவேண்டியது.
We should know both the revealed and the unrevealed God.
(Upanishad.)
11. தன்னிலேயே தான் இருப்பான்.
God is the self-existing. (Vishnu Purāṇa.)
12. தீதூறும் பாவச் செய்கை அற்றவன் தேவன்.
He who is without sin is God.
13. தெய்வ வணக்கமே நரக வாசலை அடைக்கும் தாழ்.
The worship of God is the bolt that shuts the gates of hell.
14. நாராயணன் ஒருவன்தான், இரண்டாவதன் ஒருவனுமில்லை.
God is one, there is no second to him.
15. பரபிரம்மத்தைத் தியானம் செய்வதினால், பிரகாசிக்காமலிருந்த விஞ்ஞானமானது பிரகாசமாகிறது.
By meditation on God the spiritual wisdom in man, which is unilluminated will become radiant. (Upanishad.)
16. புகை துழைபாத இடத்திலேயும் அவன் நுழைவான்.
Even where smoke cannot enter He can enter.
Said also about a crafty person.

GOD AND MAN.

17. ஆகாசத்திலிருந்து அறுந்துவிட்டேன், பூமிதேவி ஏற்றுக்கொண்டாள்.
I was torn off from heaven, but God's (Bhumidevi's) mercy received me on earth.
So says one who stands alone and helpless in this world.
18. அதிக்கு ஆகாமே துணை.
Heaven helps the helpless.

19. அடிக்கும் ஒரு கை, அணைக்கும் ஒரு கை.
(God's justice and love) smite with one hand, and embrace with the other.
20. அரசன் அன்று கொல்லும், தெய்வம் நின்று கொல்லும்.
A king kills on the day of the offence, God stands (delays) and kills
"God stays long, but strikes at last."
"Though the mills of God grind slowly, yet they grind exceeding small :
Though he stands and waits with patience, with exactness grinds he all." (Tennyson.)
21. ஹரியும் சிவனும் ஒன்றல்ல என்கிறவன் வாயிலே மண் !
May earth fall into the mouth of him who says, that Vishnu and Siva are not one !
22. ஆட்டுக்கு வால் அளவு அறுத்து வைத்திருக்கிறது.
God has cut the tail of the sheep as it is. 28.
God has limited each person's power.
23. ஈசனுடைய அடியார் மனம் எரிந்து புகைந்தால், வீண்போகுமே ?
Shall it be counted as nothing that the hearts of God's worshippers burn and smoke ? 24.
24. எளியாரை வலியார் அடித்தால், வலியாரைத் தெய்வம் அடிக்கும்.
If the mighty oppress the weak, God will punish the mighty.
23, 30.
25. ஏழை பிள்ளைக்குத் தெய்வமே துணை.
God is the protector of the helpless children. (Psalm 72, 4.)
"Where God helps, nought harms."
26. கண்ணைக் கெடுத்த தெய்வம் கோலைக் கொடுத்தது.
God who deprived him of sight gave him a staff (i.e., mental acuteness).
"God never shuts one door, but he opens another."
"A blind man's wife is in God's keeping." (Kashmiri Proverb.)
27. கிழவியும் காதம், குதிரையும் காதம்.
The old woman finished her ten miles, and so did the horse.
The story is that a man having performed the proper religious ceremonies hastily mounted his horse and set off for heaven. At the same time an old woman performed some ceremonies, with all her heart slowly and carefully, and her real piety brought her to heaven before the man on horseback.
"God knows well which are the best pilgrims."
28. குதிரை குணம் அறிந்து அல்லவோ தம்பிரன் கொம்பு கொடுக்கவில்லை.
Is it not because God knew the disposition of the horse that He has not given it horns. 22
"God sends the shrewd cow short horns." "Curs'd cows have short horns."
29. குழந்தையும் தெய்வமும் கொண்டாடின இடத்தில்.
Children and God prefer to be where they are made merry of.

30. கெடுப்பாரைத் தெய்வம் கெடுக்கும்.
Those that destroy others will be destroyed by God. 24.
31. சுவாமி இல்லை என்றால் சாணியைப் பார்; மருந்தில்லை என்றால் பாணத்தைப் பார்; பேதி இல்லை என்றால் (நேர்) வானத்தைப் பார்.
If you say there is no God, look at the cowdung; if you say, there is no medicine, look at the fireworks; if you say, there is no purgative, look at the croton seed. 130.
The cowdung of which the image of Ganesa is formed does not get worm eaten like other cowdung, because a grass root is put through it. The fireworks being made of 'medicines' or chemicals burn splendidly. And the croton *tiglium* never fails as a purgative.
32. தலைவன் சொல் கேள், நன்னெறி தவறேல்.
Listen to the word of God and don't turn from the good path.
33. தான் ஒன்று நினைக்க, தெய்வம் ஒன்று நினைக்கிறது.
While man thinks one thing, God thinks another.
34. திருவாக்குக்கு எதிர்வாக்கு உண்டோ?
No word can go against God's word.
35. துங்காதவனே நீங்காதவன்.
He who is ever active is never moved.
36. பூனையானது தன்னைத் தழுவத்தெரியாத சுத்தியற்ற குட்டியைத் தன் வாயில் கவ்விச் செல்வதுபோல்.
As the cat takes its young one which is unable to crawl and carries it, (so God takes the helpless and carries him, till he learns to cling to God as the young monkey clings to its mother).
These illustrations from the cat and the monkey are called: மார்ச்சால நியாயம் and மார்க்கட நியாயம்.
37. தெய்வமில்லாதையா பொழுது போகிறது, பொழுது விடிகிறது.
Is it because there is no God, that the sun sets and rises?
Said ironically to a disbeliever in God as the Designer.
38. தெய்வம் காட்டும், ஊட்டுமா?
God will show us a way but will he put food into our mouth?
"God helps those who help themselves."
"God gives every bird its food, but does not throw it into the nest."
"God reaches us good things with our own hand."
39. தெய்வசித்தமிருந்தால், செத்தவனும் எழும்புவான்.
If it be the will of God, even the dead will rise.
40. முன்னவனே முன் நின்றால், முடியாத காரியம் உண்டோ?
If the first one (God) stand before us, there is nothing which we cannot do.
"What God will, no frost can kill."
41. வையம்தோறும், தெய்வம் தொழு.
Whatever world you inhabit (through the different transmigrations) worship God.

FATE.

விதி.

NO ONE WILL ESCAPE WHAT GOD HAS PREDICTED.

42. அயன் இட்ட கணக்கு ஆருக்கும் தப்பாது.
No one shall escape God's account.
43. அயன் இட்ட எழுத்தில் அணுவளவும் தப்பாது.
In what God has written there will not be an atom of failure.
44. அயன் அளந்தபடி.
According to God's measure.
45. அன்றைக்கு எழுதினதை அழித்து எழுதுவானா?
What God has written before that He will not destroy and re-write.
"That which must be, will be."
46. அயன் அமைப்பை ஆராலும் தள்ளக்கூடாது.
No one can cast off God's decree.
47. இட்ட எழுத்துக்கு ஏற ஆசைப்பட்டால் கிடைக்குமா?
If we want more than God has appointed, shall we get it?
48. இல்லது வராது, உள்ளது போகாது.
That which does not exist will not come into existence, and that which exists will not be annihilated.
49. ஊசி முனையில் தலம் செய்தாலும் உள்ளதுதான் கிடைக்கும்.
Even if a man make penance standing on the point of a needle, he will not get more than was destined for him. 56.
50. ஊத்தை போனாலும், உள்வினை தீராது.
Though dirt may be got rid of, inherited fate will not expire.
51. எண்ணெய் போக முழுக்கிலும், எழுத்துப் போகத் தேய்ப்பாருண்டா?
One may bathe so as to wash off oil, but who can rub himself so as to free himself from fate.
52. எழுதின விதி அழுதால் தீருமா?
Though one weeps, will the fate written (by Brahman) be removed?
53. கோட்டையில் (or நாட்டையான) பெண் பிறந்தாலும், போட்ட புள்ளி (எழுத்து) தப்பாது.
Though a woman is born in a fort (in a royal family), she will not escape her fate.
54. ஐாதிக்குத் தக்கப் புத்தி, குலத்துக்குத் தக்க ஆசாரம்.
No one will be able to rise above the range of understanding and the religious customs that belongs to his caste.
55. தலை எழுத்த இருக்க, தலையைச் சிறைத்தால் போடுமா?
Since the letters of fate are on your head, will your fate leave you because you shave your head.

56. தலைமீழாய்த் தவம் செய்தாலும், கூடுகிற (or கிடைக்கிற) காலம் வந்து
நான் கூடும்.
Though you stand on your head to do penance you will only
succeed in your aim at the time of success. 49.
Success is attained not by effort, but by Fate.
59. தாரமும் குருவும் தலைவிதிபடி.
You get your wife and your priest according to destiny 342.
"Marriages are made in heaven." "In time comes she whom God
sends."
60. துள்ளித் துள்ளிக் குதித்தாலும், வெள்ளிப்பணமும் கிடையாக்காலத்தில்
கிடையாது.
However much a man exerts himself, he will not get even a
silver coin as long as fate is against him.
61. பிரமதேவன் போட்ட புள்ளிக்கு இரண்டாமா?
When God has made a mark, there is no erasing of it.
62. மண்டையில் எழுதி, மயிரால் மறைத்ததுபோல்.
The fate written in our heads is hidden by our hair.
We cannot read our fate.
63. வந்த கூத்து ஆடித்தானே நேரவேண்டும்.
If he begins a dance at all, he must finish it.
"You must draw your aim round."
64. வியாதிக்கு மருந்து உண்டு, விதிக்கு மருந்து உண்டா?
There is medicine for diseases, but is there any medicine for fate?

FATE DECIDES SUCCESS.

65. அடுத்து முயன்றாலும், ஆகும் நாள் தான் ஆகும்.
Though a man exerts himself over and over again, he shall only
get what he seeks at the appointed day.
"Man doth what he can, and God what he will."
66. ஆற்று மணவிலே தினம் புரண்டாலும், ஒட்டுகிறதுதான் ஒட்டும்.
Even if a man roll himself daily in the river sand only what
sticks to him will stick.
"No butter will stick to his bread."
67. முத்து அளக்கிறவளும் பெண்பின்னேதான், மூசுப்பயறு அளக்கிறவளும்
பெண்பின்னேதான்.
The woman who measures pearls is but a woman, and she who
measures spoiled beans is but a woman. 567.
Fate makes these outward differences.
"Every man hath his own planet."

63. விதித்த விதியைவிட, வேறு நடக்குமா?
Will anything but what is destined happen to men?
“*That which must be, will be.*”
69. வருந்தி அழைத்தாலும், வாராது வாராது.
Though we beg and call, that which will not come, will not come.
“*Every man has his lot.*”

TRANSMIGRATION OR INHERITED DEEDS.

வினை.

70. அவன் அவன் செய்த வினை, அவன் அவனுக்கே.
The deeds of each individual will follow each individual (into the next world).
“*As you make your bed, so must you lie on it.*”
71. கர்மத்தினாலே வந்தது, தர்மத்தினாலே போகவேண்டியது.
What has come over one by inheritance, must be got rid of by virtuous acts.
72. காளை போன வழியே கயிறு போகும்.
Wherever the bull runs, its rope will follow. 75.
Whatever one has done, good or evil, will follow him.
“*As you sow, so you shall reap.*”
73. செய்த வினை செய்தவர்க்கு எய்திடும் (வரும்).
What a person has done in a former birth, will come upon him again.
74. கூலி குறைத்தாயோ, குறைமரக்கால் இட்டாயோ?
Did you reduce your servants' wages, or did you measure with a scanty measure?
Said to one, who has a hard lot in this life; implying that the cause of it must be some bad actions done in a former birth. (This may be said in a quarrel in order to stop the mouth of an opponent.)
75. தன் நிழல் தன்னோடே வரும்.
Our shadow will follow us. 72.
76. தன் வினை தன்னைச் சுடும், ஓட்டப்படும் வீட்டைச் சுடும்.
His own deeds will burn him, and a cake will burn the house.
Patanattu Pillayar, the poet, used to eat with men of all castes, which is contrary to Hindu rule. His sister seeing this and thinking him better dead than so defiled baked a cake with poison in it and gave it to him. The sage knowing her purpose, took the cake and placed it among the tiles on the roof of her house. By a miracle it set the house on fire. Thus the evil woman's deed was requited.
77. நினை விதைத்தவன் நினை அறுப்பான், வினை விதைத்தவன் வினை அறுப்பான்.
He who sows millet, reaps millet, he who sows deeds (good or bad) will reap accordingly.

78. முற்பிறப்பில் செய்த வினை, இப்பிறப்பில் மூண்டது (from முன்).
Deeds done in a former birth, born in this birth.
79. வந்த வினை போகாது, வரா வினை வராது.
The fruits of deeds done in a former birth will not go, and the fruits that do not come will not come.
80. வரும் வினை வழியில் நிற்காது.
The approaching result of deeds done in a former birth does not stop on the road.
81. விப்டுகறை தொடருறை விடுமா?
The defects that were unremedied in a former birth, and the defects we now yield to, will not forsake us.
The faults and failings of a former birth affect a subsequent birth.--This proverb is sometimes used about little things put off yesterday, that have to be done to-day.

FORTUNE.

அதிவீட்டம்.

THE FICKLENESS OF FORTUNE.

82. ஆகும் காலம் ஆகும், போகும் காலம் போகும்.
At the time for possessing it is possessed, at the time for losing, it is lost.
"Joy and sorrow are next-door neighbours."
83. அம்பா பாக்கியம் சம்பா விளைந்தது, பாவி பாக்கியம் பதராய் விளைந்தது.
By Amba's fate good rice grew up, by my miserable fate grew up only chaff.
"Fortune and misfortune are two buckets in a well."
84. அதிவீட்டமும் ஐகவிரியமும் ஒருவர் பங்கல்ல.
Good fortune and riches are never one man's share (Anyone may be lucky enough to get them).
85. அதிவீட்டம் ஆகும் பெருஞ்சீர்த.
Fortune (if it comes) comes like a river in flood.
In the rainy season Indian rivers will often suddenly rise many feet in a few hours.
86. குப்பை உயர்ந்தது, கோபுரம் தாழ்ந்தது.
The dunghill is raised, the tower is sunk.
Said from envy to hurt a person who is getting on well in this world.
"To-day a king, to-morrow nothing."
87. சுதழ்க்கம் சுழல் சக்கரம்.
Joy and grief are a whirling wheel. 2910.
"Change of fortune is the lot of life."

88. சுகம் தக்கிறதில்லை, விரதம் தக்கிறதில்லை.
Well-being does not last, and penance does not last.
These two do not abide in anyone.
89. தங்கம் எல்லாம் தவிட்டுக்கு மாறுகிறது.
All the pure gold changes into bran.
In time of adversity or famine the well-to-do are reduced to beggary. Cf.
The story of the prodigal son and that of the five Pandavas in exile.
"To-day in finery, to-morrow in filth."
"The highest spoke in Fortune's wheel may soon turn lowest."
90. முப்பதுவருஷம் வாழ்த்தவனுமில்லை, முப்பதுவருஷம் தாழ்த்தவனுமில்லை.
There is no one who has prospered for thirty years, and no one who has met with adversity for thirty years
"Fortune and glass soon break, alas !"

UNLUCKINESS.

91. அதிஷ்டமில்லாதவனுக்குக் கலப் பால் வந்தாலும், அதையும் பூனை குடிக்கும்.
Even if an unlucky man gets a (large) measure of milk the cat will drink it. 96.
"He who is born to misfortune stumbles as he goes, and though he fall on his back will fracture his nose."
92. அளகாபுரி (or குபேரன் பட்டணம்) கொள்ளையானாலும், கொடுத்து வைக்காத பாவிக்கு ஒன்றுமில்லை.
Even when Alagapuri (the city of the God of riches) is plundered, the unlucky wretch will get nothing. 1706, 1750.
93. சனியன் பிடித்தவளுக்குச் சந்தையிலும் கந்தை அகப்படாது.
A woman possessed by Sani will not get even a rag in a big market.
Sani is the most malignant of the planets; hence 'a woman possessed by Sani' means a very unlucky, unfortunate woman.
94. சனியன் பிடித்தவன் சந்தைக்குப் போனாலும், புருஷன் அகப்படமாட்டான்.
Though a woman possessed by Sani go to the (crowded) market she won't get a husband.
95. நான் செய்கிறது, நல்லவர்கள் செய்யமாட்டார்கள்.
Good people cannot do what a lucky day can do. 2211.
All Hindus have a very great belief in the efficacy of auspicious days.

96. பால் குடிக்கப் பாக்கியமில்லாதவன் விலைப்பால் வாங்கினாலும், அதையும் பூனை குடித்ததாம்.

Though the man who is not fated to drink the milk, buy it for a price, the cat will drink it. 91.

The story is that a woman having lost all her children, bought a child from some poor people, but even it died.

"He that was born under a three-half penny planet shall never be worth twopence."

97. போலை பொறுக்கப் போச்சாம், பூனை குறுக்கே போச்சாம்.

A vain woman went to pick up a little fuel, but a cat came across her path.

For a cat to cross one's path is a bad omen. The meaning of the proverb is that an unlucky person cannot attempt the smallest deed without being checked by bad omens.

"Whither goest thou, misfortune? To where there is more!"

98. விடியாமூஞ்சி வேலைக்குப் போனாலும் வேலை அகப்படாது, வேலை அகப் பட்டாலும் கூலி அகப்படாது.

Though the unlucky seek work, he will not find it, and even if he get work he will get no pay for it.

LUCK.

99. அதிஷ்டமிருந்தால், அரசு பண்ணலாம்.

If a man be lucky he may get a country to rule.

"Luck is all."

100. அதிஷ்டவான் மண்ணைத் தொட்டாலும் பொன்னாகும்.

The fortunate need only touch earth, and it becomes gold.

101. அவசாரி ஆடினாலும் அதிஷ்டம் வேண்டும், திருடப்போனாலும் திசை வேண்டும்.

If one play the harlot, luck is needed; and if one go to steal, fortune is needed.

102. அவனுக்குச் சக்கிரதிசை அடிக்கிறது.

The favourable influences of the planet Venus is upon him.

"Fortune's favourite." 109.

103. அழகு இருந்து அழும், அதிஷ்டமிருந்து உண்ணும்.

Where there is Beauty there will be weeping; where there is luck there will be eating.

104. அழகு சோறு போடுமா, அதிஷ்டம் சோறு போடுமா?

Will beauty feed you, or will fortune feed you?

105. ஆகும் காலம் மெய் வருந்தவேண்டாம், தேங்காய்க்கு இளநீர்போல
சேருமே.
At an auspicious time, there is no need to fatigue one's body ;
success will then come of itself as the juice gathers in the
green cocoanut.
" When God wills, all winds bring rain."
106. ஆனை உண்ட வினாங்கனிபோல்.
Like the wood-apple eaten by the elephant.
Though it swallowed this hardshelled fruit whole, only the shell could be
found in its stomach, the pulp had all been digested. In this way
wealth disappears leaving only trouble. 2034.
107. குதிரை ஏற அறிவீட்டம் இருந்தால், குத்தினீழே வந்து தழையாதா?
If you are destined to ride a horse, will it not come and place it-
self under you ?
" He danceth well to whom Fortune pipeth."
108. கொடுக்கிற தெய்வம் முகம்மேல் (or மூஞ்சியிலே or குத்திலே) அடித்
துக் கொடுக்கும்.
When God gives, he will throw his gifts at us.
If we are lucky fortune will be forced on us. 2138.
109. சுக்கிரநிசை அவன் குத்திலே அடிக்கிறது.
Fortune strikes him behind. (It comes unexpectedly.) 102.
110. யோகவான் பல்லக்கு ஏறவான்.
He who has luck in his favour will ride in a palanquin.
111. வந்தால் சும்மா வரும், வாராமல் போனால் ஒன்றும் வராது.
If (fortune) comes, it will come of itself ; if it does not come,
nothing will come.

THE UNLUCKY BRINGS MISFORTUNE WITH HIM.

112. ஆகாத நாளையில் பிள்ளை பிறந்தால், அண்டை வீட்டுக்காரனை என்ன
செய்யும்?
A child is born on an unlucky day, what harm can it do to the
next door neighbours ?
That it will bring ruin on its own relations is implied. 441.
113. உள்ளதையும் கெடுத்தான் உதறுகாலி வந்து.
When a woman with twitching feet came into the house, she des-
troyed what was in the house. 117.
114. ஏன் வீட்டுக்குப் பூவாய்வர, பொன்னும் தரும்பாச்சுது.
When she came to my house as a young flourishing girl, my gold
became an unlucky straw.
The mother-in-law may say so about daughter-in-law.

115. சீதை பிறக்க, இலங்கை அழிய.
By Sita's birth Ceylon was destroyed.
Said of one who is the ruin of a family.
116. தம்பி பிறக்க, தரைமட்டம் ஆச்சுது.
When the younger brother was born all was levelled to the ground.
By his ill luck or by his bad behaviour.
117. துடைகாவி வந்ததும், எல்லாம் துலைந்துபோச்சுது.
No sooner had the woman with the affected walk (looked upon as unlucky) entered the house, than all was lost.
Both this and No. 113 refer to an unlucky girl being married into the family.
"An ill marriage is a spring of ill fortune."
118. ராகுத் திசையில் வாழ்ந்தவனுமில்லை, இராஜா திசையில் கெட்டவனுமில்லை.
No one prospers under the influence of the star Rahu, and no one is ruined under the influence of the star Raja.
Rahu is the ascending node, believed to be a monstrous dragon.
119. பரணி அடுப்புப் பாழ்போகாது.
A hearth kindled on the second lunar day will burn always.
120. பரணியில் பிறந்தால், தரணி ஆளலாம்.
A person born under the planet Bharani will rule the world.
"Better be lucky born than a rich man's son."
121. வந்ததும் அப்படியே, சிலன் தந்ததும் அப்படியே, எனக்கு முன் என் அதிஷ்டம் போய் நிற்கிறது.
What came was thus, and what God gave was the same; my fate goes before me, stands there (and takes away my luck).
i.e., I am unfortunate wherever I go; I had a husband, but I am as poor as ever; God gave me a child, but even that died.

PRIEST: GURU.

குரு.

122. அடுத்து வந்தவர்களுக்கு ஆதரவு சொல்லுகிறவன் குரு.
Only he is a priest who speaks encouraging words to those who come to him for shelter.
123. காரண குரு, காரிய குரு.
The priest for the sake of truth, and the priest for material gain.
The former has his mind set on essential truth and seeks the spiritual benefit of his disciples. While the latter seeks only his own interest.—
A very interesting story about a Karya priest is told by Pandit S. M. Natesa Sastri in his Folklore in Southern India. pp. 179.

124. குப்பையும் கோழியும்போல குருவும் சீஷனும்.
The priest and his disciple are as close as the dunghill and a fowl.
As the fowl by constant scratching finds the seeds, &c., in the dunghill, so the disciple by constant enquiry finds out the truth that the Guru knows.
125. குப்புற விழுந்து தவம் செய்தாலும், குருக்களுக்கு மோஷமில்லை.
Though a priest make penance lying flat on his face he will not be saved.
126. புண்ணியமில்லாத வழிகாட்டி வீண்.
An ungodly spiritual guide is worthless.
“He preaches well that lives well.”
127. பொறி வென்றவனே அறிவின் குருவாம்.
He who has conquered the five senses (or the flesh) will be a priest of wisdom.

VEDA OR SPIRITUAL WISDOM.

வேதம்.

128. அந்தணர்க்குத் துணை வேதம்.
The Veda is the strength of the Brahmins.
129. ஆலயம் அறியாது ஒதின வேதம்.
The temple does not know the Veda you recite.
The temple in this case represents “the Holy of Holies” or heaven itself.
Said to one who preaches according to his own idea, and not according to the recognised scriptures.
130. சாஸ்திரம் பொய் என்றால், கிரகணத்தைப் பார்.
If you say the Shastras are false, look at the eclipse. 31.
The eclipse that occurs as foretold in the Shastras is a proof of the truthfulness of the Shastras.
131. சுருதி குரு சகானுபவம் மூன்றும் ஒத்தது மெய்பொருளாம்.
When the sacred writings, the priest, and one's own happiness are all in harmony, we have the truth. 134.

HEAVEN.

மோஷம்.

132. அற்றது பற்று எனில், உற்றது வீடு.
If you get out of bondage, heaven is yours. 137.
In com. language : பற்றில்லாமல் போனால், இருக்கிறது மோஷமீடு.
133. இடுவது பிச்சை, பெறுவது மோஷம்.
What you give to another is alms, what you gain for yourself by that alms is ‘bliss.’

134. சுருதி சகானுபவம் இரண்டும் ஒத்தால் முக்தி.
Where the sacred writings and one's own happiness are in harmony there is salvation. 131.
"He that will enter Paradise must have a good key."
135. சுவர்க்கத்திலே தோட்டியும் சரி, தொண்டமானும் சரி.
In heaven a scavenger and king Tondamán are alike.
"We shall lie all alike in our graves."
136. சுவர்க்கத்துக்குப் போனாலும், கக்கத்தில் அக்யப்பாத்திரமா?
Even when we go to heaven, shall we have an old pot under our arm? 2943, 3361.
"When he dieth he shall carry nothing away." Psalm 49, 17.
137. பந்தம் செட்டு, மோகும் காணியாச்சியாகும்.
If the fetters of sin be destroyed salvation is one's own. 132.
138. குகமத்தில் இருக்கிறது மோகும்.
Salvation is a minute essential, or, Salvation is not a matter of multa but of multum.

SIN, FAULT, DEFICIENCY.

பாவம், குற்றம், குறை.

EVERY MAN HAS HIS FAULTS.

139. அத்திப் பழத்தைப் பிட்டுப்பார்த்தால், அத்தனையும் சொத்தை (or புழு).
If we break and examine a fig-fruit, it is all decayed (or wormeaten).
Outwardly fine, but inwardly rotten.
140. ஊர் என்று இருந்தால் சேரியும் இருக்கும்.
Where there is a Hindu village, there is also a Paria village.
Where there is something good, there is also something evil.
Also used like "of course." Have you thieves in your village? Have you water near your house? To such questions this proverb is an affirmative reply.
"It is in courts as it is in ponds; some figs, some frogs."
141. இலுப்பைப் பூவைத் திருப்பினால், இரண்டு புறமும் பொத்தல்.
If we turn the Bassia flower, holes will be found on both sides.
142. எல்லாத்தக்கும் ஒரு சொட்டு உண்டு. 2998, 3000, 3011, 3014, 3017.
Everything has its defect.
"Lifeless, faultless."
143. எல்லாத்தக்கும் உண்டு இலையும் பழுப்பும்.
Every tree has fresh leaves and decayed ones.
Defects are found in everyone.
"No garden without its weeds."

144. எல்லார் வீட்டுத் தோசையிலும் ஓட்டை.
Whosoever makes a pancake, there will be holes in it.
Refers to a particular thin kind of pancake made by the Brahmins for Ekadasy festival.
145. ஔவையார் மேலும் குற்றம், அண்ணாவியார் மேலும் பழுது உண்டு.
There is fault in Avvai and there are defects in teachers.
Avvai was a famous Tamil poetess.
"Shew me a man without a spot, and I'll shew you a maid without a blot."
146. கறந்த பாலும் எச்சில், பிறந்த பிள்ளையும் எச்சில்.
Fresh drawn milk is impure, and a new born baby is impure.
3004.
"There is none without a fault."
147. காகமில்லாத ஊர், பாவமில்லாத ஊர்.
A village without crows is also without sin.
148. பாவம் பெரியோரையும் தொட்டுக் கொண்டாடும்.
Sin lays hold even of great people triumphantly.
149. முத்திலும் சொத்தை உண்டு, பவமுத்திலும் பழுது உண்டு.
There are defects in pearls and flaws in coral.
"A good garden may have some weeds."
150. வீட்டு வீட்டுக்கு மண் அடுப்பேதான், பொன் அடுப்பு இல்லை.
All houses have an earthen fire-place, a fire-place of gold exists nowhere.
Refers to the degenerate state of mankind with its wants and sorrows.
"Every man has his fault."

"NO ONE SEES HIS OWN FAULTS."

151. இமைக் குற்றம் கண்ணுக்குத் தெரியாது.
The eye cannot see the defect of the eye-lid. 2089, 3214.
152. கெடுமதி கண்ணுக்குத் தோன்றாது.
Wickedness is not manifest to the eye.
153. தன் குற்றம் கண்ணுக்குத் தோன்றாது.
One's own faults are not seen by one's own eye.
"Men's years and their faults are always more than they are willing to own."
154. தன் முதுகு தனக்குத் தெரியாது.
No man can see his own back.
"That man sins charitably who damns none but himself."
"If the camel could see his hump, he would fall down and break his neck."

155. பித்தனுக்குத் தன் குணம் தூலினும் செவ்வை.
A crazy man thinks his behaviour straighter than a straight line.
"Folly is wise in her own eyes."
"Ignorance is the mother of impudence."

TO CONDEMN IN OTHERS WHAT WE OURSELVES DO.

Faults of other men ye question,
Not the fault that ye have done !
Like chaff your neighbour's vices winnow,
Like a false die hide your own.

DUTT's: *Lays of Ancient India.*

156. அக்காளைப் பழித்துத் தங்கை அவசாரியானாள்.
The sister who blamed her elder sister became a harlot herself.
"Every one should sweep before his own door."
157. அசலார் குற்றம்போல் தன்குற்றம் பார்த்தால், பின் தீது உண்டோ மன்னுயிருக்கு?
Would there be any more evil in man, if each one would observe his own faults as he observes the faults of his neighbour?
"We carry our neighbour's failings in sight; we throw our own crimes over our shoulders."
158. ஓரக்கண்ணனைப் பழிக்கிறான், ஒற்றைக் கண்ணன்.
The one eyed man mocks the man who squints.
"The pot calls the kettle black."
"The raven said to the rook, stand away, black-coat !"
159. தண்ணைச் சிரிப்பது அறியாதாம் பல்லாவரத்துக் குரங்கு, தன் ஊரைச் சிரிக்குமாம்.
It is said, that the monkey of Pallavaram, without knowing that the village laughed at him, laughed at the village.
"Those who live in glass-houses should not throw stones."
160. தாயைப் பழித்துத், தங்கை அவசாரி ஆடுகிறாள்.
After blaming her mother, the younger sister played the harlot herself.
"Virtues all agree, but vices fight one another."
161. மகளுக்குப் புத்திச் சொல்லித், தாய் அவசாரி போனாள்.
The mother after warning her daughter, played the harlot herself.
"Let him that has a glass skull not take to stone throwing."
162. மூக்கு அறுந்த மூனி, காது அறுந்த மூனியைப் பழித்தானாம்.
The person who had a defective nose blamed the one who had a defective ear.
"Point not at others' spots with a foul finger."

THE SIN OR FAULT IN ONE PERSON, THE BLAME OR
PUNISHMENT ON ANOTHER.

163. அண்டை மேலே கோபம், கடாவின் மேலே காட்டினது போல (or ஆறினது போல்).
Like wreaking on the goat the anger he felt towards his neighbour.
"Since he cannot revenge on the ass, he falls on the pack-saddle."
164. அண்ணன் பேரில் இருந்த கோபத்தை நாய் பேரில் ஆற்றினான்.
The anger he felt towards his elder brother, he cooled on the dog.
"He that cannot beat his horse beats the saddle."
165. அவலை நினைத்துக்கொண்டு, உரலை இடிக்கிறான்.
Thinking of the steeped rice he beat the mortar.
Being angry with a superior whom he cannot harm he ill-treats some one in his power. Cf. சுடாமல் சுடுகிறது, to burn without burning, to punish indirectly, or: ஒன்றைச் சாக்கிட்டு மற்றொன்றைத் திட்ட, making one thing an excuse for reproaching another.
166. அம்மி மிடுக்கோ, அறைப்பவன் மிடுக்கோ?
Is the power in the grinding stone or in the woman that grinds? 169.
Said when blame is laid not on the person who is the real sinner, but on a person who has been led into sin.
167. இழவு சொன்னவன் பேரிலேயா பழி;
Should you blame him who announces a death?
"Messengers should neither be beheaded nor hanged."
168. உண்டவன் உண்டுபோக, என் தலை புண்டு போகிறதா?
Some one ate it and ran away; am I to lose my head for it?
"Many without punishment, none without sin."
169. எய்தவன் இருக்க, அம்பை நோவானேன்?
Why blame the arrow, when he who discharged it is there? 166.
170. கத்திரிக்காய் சொத்தை என்றால், அரிவாள்மனை குற்றம் என்கிறான்.
If you say that the brinjals are decayed, she says it is the fault of the knife by which they were cut.
171. கரும்பு கசக்கிறது வாய்க் குற்றம்.
If the sugar-cane tastes bitter, the fault is in the mouth of the eater.
If one dislikes a good thing or a good person, the fault lies in himself.
172. காக்காய் ஏறினதும், பனம் பழம் விழுந்தது.
The crow ascended the palm tree, and the fruit fell down.
The fruit was quite ripe, and it needed a slight touch to make it fall and this the crow accidentally gave, and was wrongly blamed for the fall of the fruit. This thought is commonly expressed by: காகதாளி நியாயம், or more commonly: தொட்டவன்பேரில் பழி, and is applied to a person, who happens to show the flaw in a thing, that was broken before he touched it.

173. கோலூரான் அவசாரி போக, குண்ணத்தாரான் தண்டம் கொடுக்க.
The woman from Ko-village played the harlot, but the woman from Gunnatur-village got the punishment.
174. நித்திரத்து கொக்கே, ரத்தினத்தைக் கக்கு!
O, beautiful stork, vomit the jewel!
Said by an innocent person who is blamed for a theft.
175. செல்லம் செருக்குகிறதா? வாசல்படி வருக்குகிறதா?
Was it indulgence that made you slip? Was the entrance to the house slippery? 3336.
Said to a spoiled child who blames something or somebody else for its faults.
176. தலை வெட்டி பழிபோடலாமா?
You have cut the head off. Is it right to blame somebody else?
177. பழி ஓரண்டை, பாவம் ஓரண்டை.
The blame on one side, the sin on another.
"One doth the scath, and another has the scorn."
178. முகம் ஆகாதிருந்தால், கண்ணாடி என்ன செய்யும்?
If your face is ugly, what can the mirror do?
Don't blame anything else for fault's caused by yourself.

MISCONSTRUCTION.

179. அன்பற்ற மாயியாருக்குக் கால் பட்டாலும் குற்றம், கைபட்டாலும் குற்றம்.
Whether your foot or your hand touch an unkind mother-in-law, it is wrong.
"Faults are thick where love is thin." 185, 2765, 2838, 3643.
180. அன்பற்ற மாயியாருக்குக் கும்பிகெறதும் குற்றம் தான்.
Even a how to an unkind mother-in-law will be taken as an offence.
"Where there is no love, all are faults." 2770.
181. ஆமை பிடிப்பார், மல்லாத்துவார், நாம் அது சொன்னால் பாவம்.
They will lay hold of a tortoise and turn it on its back; but to mention it is a crime.
"Speak what you will, bad men will turn it ill."
182. பாவி கொடுமை பாலும் புளிக்கிறது.
The heinousness of my sin will turn milk sour.
By my hard fate even the good I do to others is misconstrued.
"All are not thieves that dogs bark at."
183. பேசினால் வாயாடி, பேசாதிருந்தால் ஊமைப் பயல்.
If I speak, I am called a bubbler; if I am silent, I am called a dumb fellow.
"It is hard to please all parties."

184. மாமியார் துணி அவிழ்ந்தால், வாயாலும் சொல்லக்கூடாது, கையாலும் காட்டக்கூடாது.

If the mother-in-law's dress becomes unfastened, you must not tell her of it, nor show her it (for fear of offending her).

"If you want a pretence to whip a dog, it is enough to say he ate up the frying pan."

185. வேண்டாம் பெண்சாதி கைப்பட்டால் குற்றம், கால் பட்டால் குற்றம். If a wife disliked by her husband touch him with her hand or her foot, it is wrong.

"When love fails we espy all faults."

"To crazy ship all winds are contrary." 179, 2770.

WILFUL SIN.

186. அறிந்து அறிந்து செய்கிற பாவத்தை அழுது அழுது தொலைக்கவேண்டும். One will have to weep endlessly to expiate sin done wilfully. 728.

187. கழுவிக்க கழுவிப் பின்னும் சேற்றை மிதிக்கிறதா (com. மெரிக்கிறதா)? After washing your feet, will you walk in the mud?

188. எட்டி எட்டிப் பார்த்து, குட்டிச்சுவரில் முட்டிக்கொள்ளுகிறதா? After seeing a ruined wall, why should you go and knock your head against it? How is it that you allowed yourself to sin wilfully?

189. குட்டிச்சுவரில் முட்டிக்கொள்ள வெள்ளெழுத்தா? Are you so blind as to run your head against a ruined wall? Doing what one knows to be foolish or wrong.

190. பார்த்திருந்தும் பாழுங்கிணற்றிலே விழுகிறதா? Though you see an empty well, will you go and fall into it?

191. விளக்கைப் பிடித்துக்கொண்டு கிணற்றிலே விழுகிறதா? Will you go and fall into a well with a lamp in your hand? "Run not into ruin with your eyes open."

FAULT-FINDING.

192. ஒருவன் தலையிலே மாணிக்கம் இருக்கிறது என்று வெட்டலாமா? Would it be right to cut off another person's head, because you think there is a gem in it?

Why suspect without reason? 3327.

"Defaming others is the greatest of all sins."

"Throw much dirt and some will stick."

"He that would hurt his dog, gives out first, that he is mad."

193. குற்றம் பார்க்கில் சுற்றமில்லை.
If you look at men's faults you will have no friends.
"Deem the best of every doubt, till the truth be tried out."
194. தன் தப்பு பிறகுக்குச் சந்து.
One's own faults are an opportunity for others. 742.
"The vulgar keep no accounts of your hits, but of your misses."
"In an enemy spots are soon seen."
195. தூர்ந்த கிணற்றைத் தூர்வாராதே.
Do not clear a well that has been filled up. 443, 459, 460.
Of. மறந்துபோன சங்கதியைக் கிளராதே. Don't stir up what is forgotten.
"Do not rake the gutters."
"Let sleeping dogs lie."
196. பகையாளிக்குப் பருப்பிலே நெய்விட்டதுபோல.
Like adding ghee to an enemy's favourite food.
A man's misfortunes are as pleasant to his enemies as clarified butter is to the Hindu palate. 247, 1842.
-
- "AS YOU MAKE YOUR BED, SO YOU MUST LIE ON IT."
197. அகப்பட்டுக்கொள்வேன் என்றோ கள்ளன் களவு எடுக்கிறது?
Does a thief steal expecting that he will be caught?
No one sins thinking that he will have to suffer for it.
198. அடாது செய்தவன் படாது படுவான்.
If one does what is unseemly, he will suffer what he should not suffer.
"Fly that pleasure which paineth afterwards."
199. அஷ்டமத்துச் சனியை வட்டிக்கு வாங்கினதுபோல.
Like buying Saturn (a malignant star) in his worst shape with borrowed money.
i.e., Wilfully courting utter destruction by one's folly.
"He that courts injury will obtain it."
200. அழிவழக்குச் சொன்னவன், பழிபொறுக்கும் மன்னவன்.
A man who defends a false case is a king who tolerates crime.
i.e., Must take the consequences of his crime sooner or later.
"Trickery comes back to its master."
201. உதைத்தகால் புழுக்கிறபோது அல்லவோ புழுக்கும்.
When the time comes for worms to consume the kicking foot, will they not consume it?
In due course destruction will come even to the haughtiest.
"Every ill man hath his ill day."
"Vengeance belongeth to me, saith the Lord."

202. உப்பு தின்கிறவன் தண்ணீர் குடிப்பான்.
He who eats salt, will drink water. 2704.
As surely as a thirsty man drinks water, so surely will a sinful man incur punishment.
203. உருட்டப்பூரட்ட உன்னதும் உன்னுக்கு வாங்கும்.
By reason of fraud and trickery, the truth within you will shrivel up. 3334.
" *Ill sowers make ill harvest.*"
204. உருட்டும் புரட்டும் ஒடுக்கும் சிறப்பை.
Frauds and tricks will reduce a man's greatness.
" *Most of our evils come from our vices.*"
205. உனக்கும் பேபே, உன் அப்பனுக்கும் பேபே!
To you Bébé, and to your father Bébé!
A man pressed by his creditors was advised by a friend, to whom also he owed money, to escape from their importunities by feigning madness. The debtor accordingly did so, replying to them all like an idiot, Bébé! The plan was successful and the creditors were deceived. Then the friend asked that the debt due to himself should be paid. But he himself received the treatment he had advised the deceitful debtor to use to the others. The proverb is also used about children who have no respect for older persons.
" *Trickery comes back to its own master.*"
" *He falls into the pit, who leads another into it.*"
206. குட்டிக்கலகம் பண்ணுகிறவன், குட்டுப்பட்டுச் சாவான்.
He who causes quarrels in a family will be cuffed to death.
" *As a man lives so shall he die; as a tree falls, so shall it lie.*"
207. சூதன் கொல்லையிலே மாடு மேயும்.
A bullock will feed in the cheat's garden. 456, 1806.
" *Deceiving and being deceived.*" (2 Tim. 3, 13.)
Cf. " *He went out shearing, he came home shorn.*"
208. சூதும் வாதும் வேதனை செய்யும்.
Deceit and quarrelling will end in suffering.
" *The biter bit.*"
209. தின்னத் தெரியாமல் தின்று, பேலத் தெரியாமல் பேலுகிறது.
A vulgar proverb meaning that he who eats without moderation, will suffer pain.
" *He who swims in sin will sink in sorrow.*"
210. பசிக்குப் பனம்பழம் தின்றால், பித்தம் பட்ட பாடுபட்டும்.
If he will eat the palmyra fruit because he is hungry, let him suffer the biliousness it causes.
Said in condemnation of those who find their chief good in sensuous enjoyment.
" *Gather thistles, expect prickles.*" " *Dead-sea fruit.*"

211. பண்ணின பாவத்தைப் பட்டுத் தொலைக்கவேண்டும்.
We must suffer for the sin we have done and so atone for it.
212. பூ மலர்ந்து கெட்டது, வாய் விரிந்து கெட்டது.
Blossoms open and die, your mouth opens and destroys you. 2503.
Blossoms fade away after opening fully; the mouth opens to say what it should not, and ruins the speaker.
"The evil that cometh out of thy mouth flieth into thy bosom."
213. பொருள் போனவழியே துக்கம் போகும்.
In the way the wealth went, sorrow will follow.
He who gains wealth unfairly, gets sorrow too.
"Evil-gotten good never proveth well."
214. மரத்தின் பழம் மரத்தண்டை விழும்.
The fruit falls near the tree.
The results of your deeds will come upon yourself.
"A drunken night makes a cloudy morning."
215. மல்வாந்து உமிழ்ந்தால் (com. முழிந்தால்) மார்மேலே விழும்.
If you spit up while lying on your back, what you spit out will fall on your breast.
"Who spits against heaven, it falls on his head."
216. மறந்த உடைமை மக்களுக்கு ஆகாது.
Forgotten property is no good to any one.
If one forgets something somewhere and the people of the place keep the forgotten property as their own, it will be injurious both to them and to their off-spring.
217. மோசநாசம் கம்பளி வேஷம்.
A person who cheats and ruins will himself come to wear a common blanket only.
Said as a warning to him who deceives or uses false measures; or when family property is divided and one of the family secretes jewelry or other valuable things.
218. வாய்கொழுப்பு சீலையால் வழக்கிறது.
The insolence of his mouth trickles through his cloth. 1287.
An impatient man while waiting for his rice abused the woman who was boiling it, and she threw it all into his lap, and the hot water in which it was boiled drained away from the rice, soaked through his clothes and scalded him.
"Pride goes before and shame follows after."

Cf. 2605 ff.

DECEIT, HYPOCRISY AND DISGUISE.

மோசம், பாசாங்கு, வேஷம்.

"And no marvel; for even Satan fashioneth himself
into an angel of light."

FALSE FRIENDSHIP.

219. அவன் ஒரு குளிர்ந்த (com. குளுந்த) கொள்ளி.
He is a smouldering firebrand. 1929.
Said of dissembling enemies.
220. அரிவாளும் அசையவேண்டும், ஆண்டை குடியும் கெடவேண்டும்.
The sickle will move, but his Master's family will be ruined.
He feigns working for his master's gain, but his thoughts are on ruining him.
221. ஆர் குடிக்கெடுக்க, ஆண்டிவேஷம் போட்டாய்?
When you disguised yourself as a mendicant, whose family did you intend to ruin?
Said of one who feigns piety in order to gain an evil influence.
"What is good a friar never loved."
222. எட்டினால் குடுமியைப் பிடிக்கிறது, எட்டாவிட்டால் காலைப் பிடிக்கிறது.
If he can reach it, he will pull your hair; if not, he will seize your legs. 356.
Said of one who tries to ruin a superior, either by open attacks or by secret intrigue.
"I ask your pardon, coach, I thought you were a wheelbarrow, when I stumbled over you."
"A knavish confession should have a care for absolution."
223. ஈரச்சீலை போட்டுக் கழுத்து அறுப்பான்.
He will tie a wet cloth round your neck and then cut your throat.
Sudden treachery.
"They scratch you with one hand, and strike you with the other."
224. கட்டிக்கொடுத்த சோறும், கற்றுக்கொடுத்த சொல்லும் எதுவரைக்கும்?
Boiled rice tied up in a cloth (provision for a journey), and a word you have learned, how long will these last?
The food will be eaten up at the first stopping place and a thing learnt as a parrot learns is soon forgotten. Said of one who by following the interested advice of a third party, finds that all the profit he makes goes into the other's hands, whilst the advantage to himself is but momentary

225. கண்டதைக்கொண்டு காலவாரி அடிக்கிறது.
Through what he sees, he knocks your legs from under you.
A person says to a friend—but a false friend—"I think, I am going to get good employment"; the false friend replies, "Don't take it, I will get you a place with double that salary," and so causes him to lose what he might have had.
"In the fair tale is foul falsity."
226. குளிரந்த (com. குளுந்த) கொள்ளியாயிருந்து, குழியைக் கெடுக்கலாமா?
Is it right to destroy the family by pretending to be a cheering firebrand? 2188.
"It is time to fear when tyrants seem to kiss."
227. கொல்லைக்குப் பல்வி, குடிக்குச் சகுனி.
He is a *Palli* plant (*Buchnera*) to the garden, and *Saguni* to the family.
The *Palli* plant (*Buchnera*) saps the soil of the garden, while *Saguni*, the councillor of Duryodhana in *Mahabharata*, ruined the Kaurava family completely.
"He knows one point more than the devil."
228. சிரித்துக் கழுத்து அறுக்கிறது.
To smile on a man, and then cut his throat. 231, 229, 3101.
"A snake in the grass."
229. சோற்றைக் கொடுத்துக் கழுத்தை அறுக்கிறது.
Giving a man a meal and then cutting his throat. 228, 231.
"Full of courtesy, full of craft."
230. தலையைத் தடவி மூளையை உரிவான்.
He will pat your head gently and take out your brains.
"He covers me with his wings, and bites me with his bill."
231. தேற்றிக் கழுத்தை அறுக்கிறது.
Comforting you and cutting your throat. 228, 229.
"It is an ill sign to see a fox lick a lamb."
232. தேனும் பாலும் போலிருந்து, கழுத்தை அறுத்தான்.
He was like honey and milk, but cut my throat.
"The Fowler's pipe sounds sweet, till the bird is caught."
233. பகையாளி குழியை உறவாடி கெடுக்கவேண்டும்.
The family of an enemy must be destroyed by friendliness.
"Fair words and wicked deeds deceive wise men and fools."
234. மடிமாங்காய் போட்டு, தலைவெட்டுகிறது.
Putting mangoes into a man's lap, and then beheading him for stealing them. 782.
Ruining an enemy by treachery.
235. மோந்தாற்போல முகத்தைக் கடிக்கிறது.
He bites one in the face, while he makes it appear as if he would only smell one's head.
To "smell the head" is as tender an act as kissing among Europeans.

236. கையைப்பிடித்துக் கள்ளை வார்த்து, மயிரைப்பிடித்துப் பணம் வாய்க்கு
இறதா?
After receiving you with a friendly grasp of the hand, and
giving you toddy to drink, will they not lay hold of your hair
and take your money?
237. பள்ளத்திலே இருந்தால் பெண்சாதி, மேட்டிலே இருந்தால் அக்கான்.
In the valley he treats her as his wife, on the hill he treats her
as his elder sister.
Said of a man who will take every base advantage if he has no fear of
being detected.
“Do in the hole as thou wouldst do in the hall.”
238. கைகொடுத்துக்கொண்டே கடையாணி பிடுங்குகிறான்.
While he seems to give a helping hand (in pushing the convey-
ance), he takes out the lynch-pin. 772.
Of. 913 ff.

HYPOCRISY.

“How many like to mask their lives,
Wash clean and seem upright,
And yet be black as hell.”

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239. அகோர தபசி விபரீத சோரன்.
He performs severe penance outwardly, but he is a great rogue.
“All saint without, all devil within.”
“Hypocrisy is a sort of homage that vice pays to virtue.”
240. அழகாக்கிலே நஞ்சும், துணிநாக்கிலே அமிர்தமுமா?
At the bottom of the tongue is poison; will there be sweetness
at the tip? 255.
“A honey tongue, a heart of gall.”
241. அண்டைவீட்டுப் பார்ப்பான் சண்டை மூட்டித் தீர்ப்பான்.
The Brahmin in the next house breeds a quarrel and settles it.
He gains honour or profit by settling quarrels that he has himself aroused.
256, 264, 271.
“Reynard is still Reynard, though he put on a cowl.”
242. அழுக்கினால்போலிருந்து அரணை அழிப்பான்.
He pretends to be submissive, but he will destroy a fort.
“Cats hide their claws.”
243. அரிச்சந்திரன் வீட்டுக்கு அடுத்த வீடு.
The next house to that of Harishchandra.
Harishchandra was a king in the ancient time famous for never having
uttered a lie. The proverb is said ironically about a person who pretends
to be honest, but is a well known liar.

244. அழுதகன்னன், தொழுதகன்னன், ஆசாரக்கன்னன்.
A weeping hypocrite, a worshipping hypocrite and a ritualistic hypocrite. 123.
"An ill man is worst when he appeareth good."
245. அவன் ரொம்ப வைதீகமாய் (or சீலமாய்) பேசுகிறான்.
He talks very piously.
"Honey in his mouth, words of milk; gall in his heart, fraud in his deeds."
246. ஆடலிட்டு வேடிக்கை பார்க்கிறது.
Setting them going and watching the fun. 266, 292.
Instigating strife and making profit out of it.
247. ஆடு கனைகிறது என்று கோளாய் அழுகிறதாம்.
It seems that the wolf wept, because the sheep got wet.
"Crocodile's tears." 196.
"Crows bewail the dead sheep and then eat them."
"Beware of the geese when the fox preaches."
248. ஆண்டியைக் கண்டால் லிங்கன் என்கிறான், தாதனைக் கண்டால் ரங்கன் என்கிறான்.
If he meet a Saivite mendicant, he speaks of Siva; if he meet a Vaishnavite mendicant, he speaks of Vishnu. 2838.
"He hath a cloak for his knavery."
249. ஆம்புடையானைக் (com. அகம்புடையான்) கொன்ற அற (or படு) நீலி.
After killing her husband she feigns sorrow. 256, 288.
250. இங்கே தலை காட்டுகிறான், அங்கே வால் காட்டுகிறான்.
Here he shows his head, and there his tail.
He will not show himself boldly in his true character.
"If you be false to both beasts and birds, you must like the bat, fly only by night."
251. இடான் தொடான், மனுஷான்மேலே செத்த பிராணன்.
She will neither give to them nor touch them, but she is dying for love of them!
Said of one who makes great professions of kindness, but does not dream of carrying them out.
"She loves the poor well, but cannot abate beggars."
252. இது என் குலாசாரம், இது என் வயிற்றுசாரம்.
This is the law of my caste, and this is the law of my belly. 851.
Potters are never Vaishnavas; but the potters at Srirangam were compelled by the Vaishnava Brahmins to put the Vaishnava mark on their foreheads; otherwise the Brahmins would not buy their pots for the temple. One clever potter, having considered this difficulty, after making the Saivite symbol (Vibhoothi) on his forehead put a big Vaishnava mark on his stomach. When rebuked for so doing by a Brahmin, he replied as above.

- 252a. இந்தப் பூனையும் பால் குடிக்குமா?
Will this cat drink milk? 2874.
A cat generally sits as if it thought of no mischief, but no sooner does it see an opportunity of doing wrong than it avails itself of it.—A demure humbug.
“He looks as if butter would not melt in his mouth.”
“Though the cat winks a while, yet sure she is not blind.”
253. இராவண சந்நியாசிபோலிருக்கிறான்.
He is an ascetic like Ravana.
That is, ‘He is a hypocrite,’ for a true ascetic (sannyasi) should have nothing to do with women, but Ravana carried off Seeta the wife of Rāma.
“An artful fellow is a devil in a doublet.”
254. உதடு பழஞ்சொரிய, உள்ளே கொஞ்ச (or வயிறு) எரிய.
His lips rain fruit, his heart within is on fire. 2369.
“A flattering speech is homied poison.”
255. உதட்டிலே உறவும், கொஞ்சிலே பகையும்.
Friendship on his lips, hatred at heart. 240.
“Bees that have honey in their mouths have stings in their tails.”
256. எடுத்து மூடிவிட்டு எதிரே வந்து நிற்பாள்.
She will take it and hide it, and come and stand before you (as if innocent). 249.
“Hiders are good finders.”
257. ஏகாதசி திருடியை ஏற்றடா ரதத்தின்மேல்.
Oh sir, this thief steals on a holy day (Ekādasi) so put him on the idol’s car.
Said in mockery of the pretended piety of a notorious swindler.
258. ஏன்காணும் தாதரே, ஆண்டி புருந்திர்? இதுவும் ஒரு மண்டலம், பார்த்துவிடுவோம்.
Oh Vaishnavite mendicant, have you become a Saivite? (He replies) I will try for forty days what gain this brings. 1193.
259. ஒன்றும் அறியாளாம் கன்னி, ஒடிப்பிடித்ததாம் ஆறுமாத ஜன்னி.
This young woman acts the innocent but she has been a wreck for six months.
The evident consequences of her immorality make her pretended innocence absurd. Used about sham virtue.
260. கண்டால் ஒரு பேச்சு, காணாமல்போனால் ஒரு பேச்சு.
When he sees you, one word; when he does not see you, another. 261, 262.
261. கண்டால் காமாச்சி நாயகர், காணாவிட்டால் காமாட்டி நாயகர்.
When speaking with him, you speak as to a respectable person; when you speak about him, you speak as if he was a fool.
“He that speaks me fair and loves me not, I’ll speak him fair and trust him not.”
“He that praiseth publicly will slander privately.”

262. கண்டால் முறைசொல்லுகிறது, காணாவிட்டால் பேர் சொல்லுகிறது.
When speaking to him, you give him his title, when speaking of him, you merely mention his name.
"He who praises in praesentia, and abuses in absentia, has with him pestilentia."
263. கத்திரிக்கொல்லையில் கூத்து (or வேடிக்கை) பார்க்கிறதுபோல.
Like looking at a theatrical performance in a garden of brinjals.
Said to a person who pretends to go out to see a performance and avails himself or herself of the opportunity to do mischief. A brinjal is an edible vegetable.
264. கன்னனுமாகி வினக்கும் பிடிக்கிறான்.
He is himself a thief, and yet he brings the lantern. 141, 256, 271.
"If thou dealest with a fox think of his tricks."
265. கறந்த மேனியாய்ப் பேசுகிறது.
Your speech is as pure as new drawn milk! 3118.
Said sarcastically to one who makes great professions of truthfulness.
"Nobody so like an honest man as an arrant knave."
266. குத்துவிட்டு வேடிக்கை பார்க்கிறது.
To incite (or provoke) one to do a thing, and then enjoy the fun. 246.
267. கும்பிடும் கன்னர் குழைத்திடும் கன்னர்.
Rogues who pretend to be religious, and rogues who smear themselves with sacred ashes.
"Full of courtesy, full of craft."
268. கட்போடே (or பொந்தியோடே) கைலாசம் சேர்வாய்.
Would that you could go to heaven with your body!
Said sarcastically to one who pretends to be pious.
"No rogue like the godly rogue."
269. கை கண்ட வேசிக்குக் கண்ணீர் குறைச்சலா?
Does a clever prostitute lack tears? 275.
270. கையில் ஜெபமாலை, கக்கத்தில் கண்ணக்கோல்.
He has a rosary in his hand, and under his arm he has an implement for breaking through the walls of houses.
"Hypocrisy can find out a cloak for every rain."
271. கோழி திருடியும் கூடிக்குலாவுகிறான்.
Though he has stolen the fowl he joins the others in going about searching for it. 241, 256, 264.
"May the man be damned and never grow fat, who wears two faces under one hat."

272. சேற்றிலே மேய்கிற பிள்ளைப் பூச்சிபோல.
Like the mole-cricket grazing in the mud. 2835.
Though the mole-cricket (gryllus) lives in mud, the mud does not stick to its body; it is not defiled by the mud. Thus according to one Hindu philosophy, man's soul is not defiled by living in this material world.
A Hindu once asked a Christian preacher, if he could not become a Christian at heart, and outwardly remain a Hindu. To this question the Christian quoted the above phrase.
273. தீவான் திடுக்கிடுவான், திண்ணைக்கு மண் இடுவான், வருகிற கிழமைக்கு வாசலுக்கு மண் இடுவான்.
She is wicked, but professes fear; she will repair the verandah facing the street, and next week she will repair the entrance to the house.
She is known for what she is, but she is as clever in hiding her misdeeds as she is in doing them.
"If a man is practised in disguise, he cheats most discerning eyes."
274. நாட்டுக்கு நல்ல துடைப்பம், வீட்டுக்குப் பீத்தத் துடைப்பம்.
He is a fine broomstick in the country, but he is a worn-out broomstick at home.
Said of one who has a good name abroad, but is known at home as a bad character.
275. நீலிக்குக் கண்ணீர் நிமையிலே.
A silly woman has her tears in her eye-lids. 269.
She is ever ready to shed tears either from silliness or deceitfulness.
"Women laugh when they can, and weep when they will."
276. பகிழையைப் பாம்பு கடித்ததுபோல.
Like the jester that was bitten by a snake.
Applied to one who so often tells lies that if he happen to speak the truth no one will believe him. Or, to a child that constantly feigns sickness to avoid going to school, and is not believed to be ill when it is really sick.
"He that sweareth till no man trust him, he that lieth till no man believe him, he that borroweth till no man will lend him, let him go where no man knoweth him."
277. பத்தியோடே பாகற் (com. பாவல்) காய்ச் சட்டியோடே தீயுது.
She is so pious that she forgets cooking and allows the food to burn in the pot.
"Much praying but no piety."
278. பசுத்தோல் போர்த்துப் புலிப்பாய்ச்சல் பாய்கிறது.
To put on a cow's skin, and leap like a tiger. 282.
"A wolf in sheep's clothing."
279. பரம்பரை ஆண்டியோ, பஞ்சத்துக்கு ஆண்டியோ?
Are you an hereditary mendicant, or are you only a mendicant because of the famine? 123, 2065, 2852.
Is your piety genuine, or merely for gain?

280. பறைச்சேரி மேளம் கவியாணத்துக்கும் கொட்டும், கல் எடுப்புக்கும் கொட்டும்.
A Paria drum is beaten at weddings, and also beaten at funerals.
Said of a double-dealing unreliable person, who is as ready for good as for evil. 181.
"A conscience as large as a shipman's hose."
281. பாம்புக்குத் தலையாட்டி, மீனுக்கு வாலைக் காட்டுகிறது.
Showing his head to snakes, and his tail to fish.
If among wicked people, he will speak and act as they do; if among good people, he will try to appear good. 180.
282. பார்த்தால் பூனை, பாய்ந்தால் புலி.
If you look at him he is a cat, if he springs he is a tiger.
Demure wickedness. 278.
283. மனதிலே ஒன்று, வாக்கிலே ஒன்று.
One thing in his heart, another thing in his words.
"All are not friends that speak one fair."
284. மைலங்கி மைலங்கி பூ எங்கே வைத்தாய்? வாடாதே, வதங்காதே அடுப் பிலே வைத்தேன்.
O, you dissembling woman, where did you put the flowers?
(She replies) In order that they should not shrivel and fade I put them in the fire-place.
Deceitful excuses. Said for instance to a girl who feigns inability to fetch water from the well, but after escaping her duty, goes and plays, and while playing exerts herself far more than she would have needed to do to bring the pot of water.
285. ருத்திராக்ஷப் பூனை உபதேசம் பண்ணினதுபோல.
Like a cat putting on a rosary and teaching religion.
Said of a religious teacher who makes his religion a cloak for sin.
"Beads about the neck and the devil in the heart."
"They are not all saints that use holy water."
286. விசுவாசக் கொக்கு நடமாடிச் செத்ததாம்.
It is said, that a pious crane died from wandering about.
Said in derision of the excellent professions of a false friend.
287. வித்தைக் கள்ளி மாயியார் விறகு ஒடிக்கப்போனாம், கல்தாழை முன்னு கொத்தோடே தைத்ததாம்.
The cunning mother-in-law went to gather firewood, and it seems she was pricked by the thorns of an aloe!
The aloe mentioned has no thorns, so her excuses for not bringing the wood were not believed. Said of a person who makes excuses that are not plausible.
288. வெட்டிப்போட்டுக் கட்டிக்கொண்டு அழுகிறது.
To strike a person down and then embrace him and weep over him. 249.

289. வேஷமோ தவவேஷம், மனதிலோ அவவேஷம்.
If we look at his appearance, it is the appearance of a religious ascetic, but if we look at his heart, it seems false.
"He has one face to God, and another to the devil."
290. வைக்கோற் கட்டுக்காரனை ஒப்புக்குக்கட்டி அழுதாப்போல.
Like one who deceitfully embraced and wept over a man who was carrying a burden of straw.
He pities the bearer for having to carry such a heavy burden, and gets him to give him a little straw for his cow. Interested sympathy.
291. வைக்கோல்கார்கொண்டு மாய்ந்து மாய்ந்து அடித்தானும்.
He beats you fatally with a straw.
Said of a father or mother or master who constantly threatens to beat naughty children, or lazy servants, but never does it.
(cf. Kashmiri 'Kokun haput' 'Father's bear,' i.e., nothing to be afraid of.
"If you cannot bite, never show your teeth.")
292. பின்னையும் கிள்ளி, தொட்டிலும் ஆட்டுகிறது.
Pinching the child, while swinging it in the cradle. 246.
Said also about God, who has placed man as an unhappy being in this world, but at the same time granted him the holy books to comfort him.

Cf. 913 ff. 2338 ff. 2373 ff.

ROGUERY, CRAFTINESS.

பொல்லாப்பு, தீமை.

"TO A ROGUE A ROGUE AND A HALF."

- 292a. அஞ்சனக்காரன் முதுகில் வஞ்சனைக்காரன் ஏறினான்.
The cheat has got up on the back of the conjurer.
"The fox knows much, but more he that catcheth him."
293. அவன் கெட்டான் குடியன், எனக்கு இரண்டு டிராம் வாரு!
That drunkard is done for, but give me a drink!
"A pickthank, a picklock, both are alike evil: the difference is, that trots, this ambles to the devil."
294. ஆயக்காரனுக்குப் பிரமஹத்திக்காரன் சாக்ஷி.
The murderer of a Brahmin is fit witness for a tax collector.
"To a rogue a rogue and a half."
295. எல்லாரும் ஆளின்கீழே துழைந்தால், இவன் ஆளின் நிழல்கீழே துழைவான்.
When every one else creeps under him, this man will creep under a man's shadow. 298.

296. கெட்டதப்பட்டது கிருஷ்ணங் குளம், அதிலும் கெட்டது அத்திப்பட்டாங்குளம்.
Those who live near the Krishna-Pond in Madras are wicked, but those who live near the Attipattan-Pond are worse.
297. சவாமியாருக்குச் சவாமி வேண்டும்.
One big rogue needs another to check him.
"To a hard knot a hard wedge."
298. தடுக்கிண்டிழே துழைந்தால், கோலத்திண்டிழே துழைகிறது.
If one creeps in under the mat, the other one will creep under the Kolam.
The Kolum is a design drawn at the threshold of a Hindu house. 295.
"One trick is met by another."
299. போக்கிரிக்குப் போக்கிரி வேண்டும்.
A blackguard needs a blackguard. 300, 415, 1389, 2285.
"Set a thief to catch a thief." "To a rude ass a rude keeper."
"Devils must be driven out with devils."
300. மாமியாருக்கு மாமியார் வேண்டும்.
One mother-in-law needs another mother-in-law. 415.
She can only be outwitted another mother-in-law.
"One heat expels another."

FROM BAD TO WORSE: MAKING BAD WORSE, AND "MIS-
FORTUNES SELDOM COME SINGLY."

301. அகதி பெறுவது பெண்பிள்ளை அதுவும் வெள்ளி பூராடம்.
The destitute woman bears a female child and this happens under an evil star.
The climax of ill-luck: the woman is destitute, the infant is a female, and the time of its birth is inauspicious.
302. அவ்கே ஏன் அடிமகனே! கஞ்சிக்கு அழுகிறாய், இங்கேவா அடி, காற்சூயப் பறக்கலாம்.
Why my girl, you are crying there for gruel, come over here and you may fly like the wind.
A neighbour who sees a daughter-in-law weeping says this implying that the girl does get something to eat now, but if she leaves that house she will get nothing, and so go from bad to worse.
303. அஷ்டதரித்திரம் தாய் வீடு, அதிலும் தரித்திரம் மாமியார் வீடு.
My mother's house, was as poor as poor can be, but my mother-in-law's house is still worse!
While unmarried and staying at home with her mother, the girl was badly off; but after she was married and sent to her mother-in-law's house, she found still greater poverty.
"Out of the frying pan into the fire."

304. அழுதிற வேளை பார்த்து, அக்ருன் பாய்ச்சுகிருன்,
Seeing a woman in sorrow he thrusts his hand into her arm-pit.
305. ஆம்புடையான் செத்து அவதிப் படச்சே (or ஆவிப்பறக்கச்சே),
அண்டை வீட்டுக்காரன் அக்ருளிலே பாய்ச்சுகிருன்.
While her husband was dying, her neighbour thrust his hand
into the arm-pit (of the sorrowing wife). 326.
He took advantage of her unprotected state. Said about persons who take
a mean advantage of another's misfortunes.
306. ஆயத்துக்குப் பயந்து, ஆற்றிலே நீந்தினதுபோல.
Being afraid of paying the tax he swam the river.
Incurring great risks in order to escape slight troubles.
“He leaps into a deep river to avoid a shallow brook.”
307. இடறின காலிலேயே இடறுகிறது.
The leg that has stumbled stumbles.
One fall into sin leads to more falls.
308. உடம்பு எங்கும் சுடுகிறது, அழலை (நெருப்பை) மடியிலே கட்டுகிறாய்.
Though your body is burning all over, yet you put fire into your
lap.
Making bad worse.
309. எரிகிற கொள்ளியை ஏறித்தள்ளினதுபோல.
As a burning firebrand was made to flare higher.
To excite a person already excited.
310. எலிக்குப் பயப்பட்டு வீட்டைச் சுடுகிறதா?
Should one burn down one's house for fear of rats? 322, 330, 339.
311. ஒட்டைக் கூத்தன் பாட்டுக்கு இரட்டை தாழ்பான் போட்டதுபோல.
She bolted the door doubly against *Ottakuttan's* song.
The story that illustrates this proverb is found in “*Vinodarasamanjari*,”
pp. 271. A king had a favourite poet *Ottakuttan*, his queen had another.
The king's poet was envious of the queen's poet, and had him imprisoned.
The queen hearing this went into her room and bolted the door. At
night when the king came to see his queen, she said she would not let
him in till her favourite had been released from prison. On hearing this
the king sent his own poet to sing outside the queen's door. So that
the queen might think that her request had been complied with. But
the queen knew at once that the song did not come from her favourite,
and became more angry with the king and bolted the door with another
bolt. Thus the king's stratagem only made matters worse. The proverb
is used when a person is displeased with, or sorry for something that has
happened, and somebody tries to soothe him, but only succeeds in irritat-
ing him still more.
“As water in a smith's forge, that serves rather to kindle than
quench.”
312. ஒழுக்கு வீட்டிலே வெள்ளம் வந்ததுபோல.
As a flood came into a leaky house.
“One ill calls another.”

313. கண் புண்ணிலே கோல் இட்டதுபோல.
Like putting a probe into a wound in the eye.
"To add fuel to the fire."
314. கலக் கந்தை கட்டிக்கொண்டு காணப்போனாணாம், இருகலக் கந்தை
கட்டிக்கொண்டு எதிரே வந்தாளாம்.
When I went clad in a number of rags to see her, she met me
clad in double the quantity of rags. 324, 325, 722.
She counterfeited poverty more cleverly than I did, and I could therefore
not get the help out of her that I expected.
"When Greek meets Greek, then comes the tug of war."
315. கள் உண்ட குரங்கு.
A monkey that has drunk toddy. 320, 321.
It is naturally mischievous but becomes worse after drinking toddy.
316. காலம் போன காலத்தில் மூலம் வந்து குறுக்கிட்டதுபோல.
Like getting piles in one's old age.
The sufferer is already weak, but the piles will make him still worse.
317. காற்றும் மழையும் கலந்து அடித்தாற்போல.
Like being beaten by wind and rain at the same time.
318. ஊறு தப்பித் தரவில் விழலாமா ?
After escaping the common well, should one go and fall into a
Turavu ? 319.
A Turavu is a big well.
319. ஊற்றுக்குத் தப்பித் தியிலே பாய்ந்தான்.
Having escaped the well, he jumped into fire. 318, 338.
"Out of the frying pan into the fire."
320. ஞாங்கின் கையில் கொள்ளி அகப்பட்டதுபோல.
Like a monkey getting hold of a firebrand.
It will do endless mischief.
"One mischief falls upon the neck of another."
321. குரங்கு கள்ளும் குடித்து, பேயும் பிடித்து, தேளும் கொட்டினால்,
என்ன கதி ஆகும் ?
If a monkey drinks toddy, is possessed by a devil and stung by
a scorpion, what will be its fate ?
If a person gives room for one moral evil after another, how will he end ?
The three evils referred to are the three evil principles (*Mala*) self-will,
delusion, lust, often mentioned, in the Hindu philosophy. 315, 462.
"But evil men shall wax worse and worse." (II. Tim. 3, 13.)
322. கொசுக்கு அஞ்சி குடிபோகிறதா ?
Will a family remove to another house for fear of mosquitoes ?
310, 330, 339.
323. கோல் இழந்த குருடனைப் போல.
Like the blind man that lost his stick. 2135.
He was already badly off, but fell into a worse plight.

324. சிற்றப்பன் வீட்டுக்குப் போய் சிற்றாடை வாங்கி வரலாம் என்று போனாளாம், சிற்றப்பன் பெண்சாதி ஈச்சம் பாயை இடுப்பில் கட்டிக் கொண்டு எதிரே வந்தாளாம்.

It is said, that she went to her uncle's house in the hope of getting a small cloth, but she met her uncle's wife wearing only a palm-leaf mat round her waist. From bad to worse. 314, 325.

325. சீலை இல்லே என்று சின்னாய் (சிறிய தாய்) வீட்டுக்குப் போனாளாம், அவள் ஈச்சம் பாயைக் கட்டிக்கொண்டு எதிரே வந்தாளாம்.

She went to her maternal aunt because she had no cloth, but her aunt came to meet her clad in a palm-leaf mat. 314, 324.

326. தாடி பற்றிக்கொண்டு எரியச்சே, சுருட்டுக்கு நெருப்பு கேட்டானாம்.
While one man's beard was burning, another man asked him for a light for his cigar. 305.

"If my beard is burnt, others try to light their pipes at it."

Kashmiri: "My beard is on fire, and he comes to warm his hands at the blaze."

327. நாய் வாயிலே நோலை இட்டதுபோல.
Like putting a stick into the mouth of a dog.

To irritate some one causelessly.

"A man may make his own dog bite him."

328. நெருப்பிலே நெய்யை விட்டதுபோல.
Like pouring ghee (butter) into fire.

Making matters worse.

"To cast oil in the fire is not the way to quench it."

329. பட்ட காலிலே படும், கெட்ட குடியே கெடும்.

The leg that has been hurt will be hurt, and the ruined family will be ruined.

This is the proverb signifying that: "Misfortunes never come singly."

330. பிச்சைக்காரனுக்குப் பயந்து அடுப்பு மூட்டாததுபோல.

Fearing beggars, she did not kindle a fire on the hearth.

To avoid giving to the poor, she starved herself. Stinginess. 310, 322, 339

331. பிச்சைக்காரன் சோற்றிலே சனீஸ்வரன் புகுந்ததுபோல.

As Sani entered into the beggar's food

Life was hard to the beggar, and misfortune embittered it. Sani is a most malignant planetary deity.

332. பிச்சைக்குப் பிச்சையும் கெட்டது, பின்னையும் ஒரு காசு நாமமும் கெட்டது.

He did not get the alms he went for, and the money he had spent to adorn his forehead with his caste-mark was also lost.

333. முதலே தூர்ப்பலம், அதிலும் கர்ப்பினி.
First of all, she is weak, and secondly she is pregnant.
A great trouble is coming, but there is not strength to meet it.
334. முண்டைக் கண்ணிப் பின்னே இரண்டு கண்ணும் நொன்னே.
The child of the woman with bulging eyes, was blind in both eyes.
Kashmiri: "Misfortune after misfortune."
335. மரத்திலிருந்து விழுந்தவனை பாம்பு கட்டித்ததுபோல (or மாடு மெறித் தது or தேர் ஒடினதுபோல).
As the snake bit (or the ox trampled on or the car ran over) the man who had fallen from a tree.
"Pour not water on a drowned mouse."
336. முன்னே பிறந்த காதை விட, பின்னே பிறந்த கொம்பு பலம்.
The horn that was born last was stronger than the ear that was born first. 2495.
In a certain firm the employes longed to be rid of the strict manager, but when they had ousted him another came who was still worse.
"King Log and King Stork."
337. விரல் சுற்றின் பேரில் அம்மி (or உரல்) விழுந்ததுபோல.
Like a grinding stone (or a mortar) falling on a whitlow.
338. விலங்கு வேண்டாம், தொழுவிலில் இருக்கிறேன் (or மாட்டிக்கொண்டேன், or போடு என்கிறேன்).
I did not want the fetters, but here I am in the stocks. 319.
I was displeased with the work I had, and got the work I applied for, but I find that I am worse off.
339. வீட்டை ஏன் இடித்தாய்? மூட்டைப் பூச்சிக்குப் பயந்து.
Why did you break down your house? I did it for fear of bugs. 310, 322, 330.
"Burn not your house to fright away the mice."
340. வீணும் உடைந்த சட்டி வேண்டியது உண்டு, பூணூல் என் தலையக் பூண்ட புதுமையை நான் கண்டதில்லை.
Plenty of pots are uselessly broken, but I never saw a pot put as an ornament round my head. That would be something fresh.
The story is as follows:—A woman used to break a pot on her husband's head for every tenth sin he committed. The husband got tired of this and went away to a friend's house, but here he found the wife breaking a pot on her husband's head for every fault he did; and she did it so, that the mouth of the pot jumped over and fell down round the visitors neck and stuck there like a necklace.
"Home is homely, and too homely sometime, where wives' footstools to their husbands' head climb."

340a. கேடு வரும் பின்னே மதிக்கெட்டு வருமுன்னே, யானை வரும் பின்னே மணி ஒசை வருமுன்னே.

Loss of sense precedes (spiritual) degradation as surely as the sound of the bells precedes the elephant.

"Coming events cast their shadows before them."

"Quem deus vult perdere primum dementit."

340b. விநாசக்காலே விபரீதப்புத்தி.

In times of degeneration people get a perverted mind.

Cf. 792 ff. 2958 ff.

SELFISHNESS.

தன் காரியத்தில் புலி.

341. அண்ணனுக்குப் பெண் பிறந்தால், அத்தை அசல் நாட்டான்.

If the elder brother gets a daughter, his sister becomes a stranger to him.

All his kindness was formerly directed to his sister, but now all goes to his own child. நாட்டான் is sometimes written நாடான். The proverb then implies that the sister who has a son will not seek a wife for him among strangers, but will demand her elder brother's daughter for him.

342. அரைக்கிறவன் ஒன்று நினைத்து அரைக்கிறான், குடிக்கிறவன் ஒன்று நினைத்துக் குடிக்கிறான்.

He who grinds the ingredients thinks of one thing and grinds, he who drinks the medicine thinks of something else, and drinks.

A doctor only thinks of the profit he will get by the medicine he is preparing, the sick person only wonders whether it will cure him or not. Each thinks of his own interests.

343. அவரவர் அக்கரைக்கு அவரவர் பாடுபடுவார்.

Each one will exert himself for his own interest.

344. அள்ளுவது எல்லாம் நாய் தனக்கு என்று எண்ணுமாம்.

The dog seems to think that whatever is taken is intended for it. Mean people greedily desire everything they see. 354.

345. ஊரார் வீட்டு (com. ஊராமூட்டு) நெய்யே, என் பெண்சாதி கையே.

The ghee (butter) belonged to the village, but my wife's hand distributed it.

The husband and his wife were at a village feast. She was asked to help in distributing the food; as the ghee was not her own, she gave her husband much more than she would give him at home. Used about liberality with others' goods. 3185.

"'Tis good feasting in other men's houses."

346. ஊரார் வீட்டுச் சோற்றைப்பார், ஓசபாடி வயிற்றைப்பார்.
Look at the villagers' rice; look at this shameless man's stomach.
He eats as often as he can and as much as he can at others expense. A proverb about selfish greed.
347. எங்கள் வீட்டுக்கு வந்தால் என்ன கொண்டுவருகிறாய், உங்கள் வீட்டுக்கு வந்தால் என்ன தருகிறாய்?
If you come to our house what will you bring me? if I go to your house what will you give me?
The same proverb is found in Telugu.
"What's your's is mine, what's mine, is my own."
348. எது எப்படிபோனாலும், தன் காரியம் தனக்கு.
However matters go he thinks only of his own affairs.
"He is a slave of the greatest slave who serveth nothing but himself."
349. எளிகிற வீட்டிலே பிடுங்கிறது லாபம்.
Whatever you are able to secure from a burning house is a gain.
When supplies are bought for a wedding or for any grand occasion, or for some government contract, the person who manages the affair will secure something for himself; this is specially true of police and lawyers in their management of cases. 359.
"It is good fishing in troubled water."
"Every little helps."
350. ஏறும்புக்குத் தன்கையால் எண்ணாண் உடம்பு.
Even an ant is eight span long, if measured by its own hand.
Every little man thinks himself great, because he measures himself according to his own standard.
351. ஆல் பழுத்தால் அங்கே, அரசு பழுத்தால் இங்கே.
When the banyan is ripe he is there, and when the peepal (Ficus religiosa) is ripe he is here. 2737.
Wherever there is something to be had, there the greedy man is to be found.
352. ஒரு கோழுட்டியைக் கழுவில் போட்டதற்கு ஒன்பது கல என்ன ஆச் சுதே, ஊர் கோழுட்டிகளை எல்லாம் கழுவிலே போடு என்னாலும்.
A man once said: If I get nine big measures of sesamum seed for impaling one merchant, then impale all the merchants in the village.
Other people's sufferings are nothing to such a man, if he only gains by it.
"He sets any house on fire only to roast his eggs."
353. ஒணன் வேலிக்கு இழுக்கிறது, தவளை தண்ணீருக்கு இழுக்கிறது.
The lizard drags its prey to the hedge, the frog drags its prey to the water.
Every man tries to secure what he has gained to himself.
"All draw water to their own mill."

354. கஞ்சி வரதப்பா என்றால், எங்கே வரதப்பா என்கிறான்.

If the one says, O Kanji Varathappa, the other replies :—where is the gruel ?

A certain Vaisnavite at Conjevaram was praying to the God, Kanji Varathappa; a beggar who stood near by asking for alms, heard the name of the God imperfectly, and thought that the Vaisnavite said Kanji varukirathappa, i.e. "Some gruel is coming." Not seeing it he said Enjé Varathappa, i.e. "Where is the gruel?" The proverb is really a pun on the two words Kanji and Varathappa and is used when one appropriates remarks to himself that were uttered with no reference to him. 344.

355. கடைக்குக் கடை ஆளாய்தான் இருப்பான்.

There is a person in each bazaar (shop) to sell things.

Each merchant does his best to sell his own goods.

356. கிட்டினால் ராமா கோவிந்தா, கிட்டாவிட்டால் ஒன்றுமில்லை.

If we get what we want, we worship the idol as Rama or Govindan, if we do not get it, the idol is nought. 222, 2186, 2732.

357. குடிக்கிற பாலைக் கமர் வெடிப்பிலே வார்க்கிறதா?

Do you pour the milk for drinking into a crevice in the ground.

Used about foolish expenditure of money on selfish litigation or pleasure. 367, 622, 2621.

"A penny weight of love is worth a pound of law."

358. கோணி கொண்டது, எருது சுமந்தது.

The bull carried all that the sack held.

Said about selfish avarice.

"In the world there be men, that will have the egg and the hen."

359. சந்தடி சாக்கிலே கந்தப்பொடி காற்பணம்.

Taking advantage of your being so busy, he gets a pice-worth of scented powder for himself into your bill. 349.

Said of one who selfishly seeks to get profit for himself out of others. If a carriage is lent to such a person to convey him one mile, he is sure to keep the vehicle all day to pay a number of vizits. If he goes shopping with you he makes you pay his bill.

360. செத்தவன் வீட்டிலே கெட்டவன் ஆர்?

Who is the loser in the dead man's house ?

At a funeral, some outsiders take a pride in distributing the food and sweets which the near relatives have provided and are clever at making plans for disposing of the dead man's property. Said of those who are liberal with the property of others.

"To cut large slices of another man's loaf."

361. சுயகாரிய துரந்தரன், சுவாமி காரியம் வழி வழ.

He is smart about his own business, he lets God's things slip.

"Greedly are the Godless."

- 361a. தலைமகள் அறுத்தாலும், தானே வாழவேண்டும்.
Though the eldest daughter has her *thali* cut off, her mother will not care if she is well off herself.
A selfish mother will not mind when her daughter is made a widow.
“*Close sits my shirt, but closer my skin.*”
362. தனக்கு என்றால் பிள்ளையும் களை வெட்டும்.
If it be for himself even a child will weed.
“*He feathers his own nest.*”
363. தன் காரியத்தில் புலி.
He is a tiger in his own affairs.
“*A man is a lion in his own cause.*”
364. தன் காரியம் என்றால், தன் சீலை பதைக்கும்.
If it concerns his own affair, even his cloth will be restless.
“*Every man wishes water to his own mill.*”
365. தாய்முலைப்பாலிலும் உப்பு பார்ப்பான்.
He will find salt in the milk from his mother's breast. 2899.
Said of one who is over suspicious in every thing concerning himself.
366. தானும் வாழுகிற காலத்தில், வயிறு சிறுக்கும் மதியும் பெருக்கும்.
When she is married, her stomach will become small and her sense great.
While a girl is in her mother's house she has nothing to do but eat, but when she goes to her husband's house she will find little time to eat and will have to be constantly on the alert to economise.
367. தான் குடிக்காத பாலைக் கவிழ்த்துவிடுகிறதா?
Should you spill the milk you can't drink?
Even children will use this proverb when another child is unwilling to share some sweets or fruits with them. 357.
“*The Dog in the manger.*”
368. தேவடியான் இருந்து, ஆத்தான் செத்தால் கொட்டு முழக்கம், தேவடியான் செத்தால் ஒன்றுமில்லை.
If the dancing girl be alive, and her mother dies, there will be beating of drums; but if the dancing girl dies there will be no such display.
To get the favour of the dancing girl, many men will attend her mother's funeral; but if the dancing girl herself die, there is nothing to be gained by attending her funeral. In like manner:—If somebody die in a rich man's house, all people will attend that they may gain his favour; but if the rich man die, no one will care as nothing more is to be had from him in future.
369. நல்ல நாச்சியார் கடைந்த மோர், நாழி முத்துக்கு நாழிமோர்.
A measure of buttermilk churned by a good woman was sold for a measure of pearls.
Said of a person who overvalues his own worth. 3248.
“*No one calls his own buttermilk sour.*”

370. நான் என்றால் இளக்காரம், என் பீ (சொத்து) என்றால் பலகாரம்.
He cares nothing about me personally, but he considers even my filth a cake. 2733.
Servants and subordinates care little for their masters or superiors, but they care for his wealth if they can make anything out of it.
371. நீயும் நானும் அடா, சாறும் சோறும் அடா!
You and I, sir; sauce and food, sir.
i.e., We shall get on together by ourselves as well as food and sauce.
Said by a wife to a husband as a reason why he should leave the joint-family, in his father's house.
372. பார்த்திருக்கத் தின்று, முழித்திருக்கக் கை கழுவுவான்.
Though I saw him, he went on eating; and though I watched him, he washed his hands.
He finished his meal without giving me a share. Said of one who enjoys himself selfishly.
373. பிள்ளைப் பேறு பார்த்ததும் போதும், என் ஆம்புகடையாளைக் கட்டி அணைத்ததும் போதும்.
There has been enough of your help in my confinement, and of your embracing my husband.
One woman told another that she would like to help her at the time of her confinement. Her intention was however to get access to the husband of the latter with whom she was in love. Hence the rebuke. Used of the interested help of deceitful friends.
374. வாழைபழம் தின்னாத குரங்கு இல்லை.
There is not a monkey that does not eat plantains.
Every one looks for his own profit.
Or வேண்டாம் என்கிற குரங்கு உண்டா?
Is there a monkey that says, I don't want?
375. வெட்கம் கெட்டாலும் கெட்டும், தொப்பை இட்டால் போதும்.
Let me lose my respect (if necessary); I am satisfied, if I get fat.
Said of one who seeks profit at any cost.
Cf. Kashmiri: "A fat man has no religion."
Cf. 1054 ff.

DISGRACE.

வெட்கமில்லாமை, முறையில்லாமை,
வெட்கப்படுத்தல்.

376. அங்கத்தை ஆற்றிலே அலசொனாது?
Couldn't you wash your body in the river?
Said to a very wicked fellow, whose badness it is impossible to amend.
377. அடி அதிரசம், குத்து கொழுக்கட்டை.
A thrashing is a sweetmeat, and a cuff is a cake. 403.
No sense of shame in him.

378. அடித்தது ஆட்டம் பிடித்தது பெண்டு.
To beat people is a joke to him and he treats any woman he gets hold of as he likes. 391.
Used of unprincipled tyranny.
379. அம்மான் கெட்ட கேட்டுக்கு முக்காடு ஒன்று? (or ஒரு கேடா?)
Is one veil sufficient to cover a woman's wickedness? 417.
Is modesty a sufficient cloak for immorality?
380. அவன் மிதித்த (com. மெரித்த) இடம் பற்றி எரிகிறது.
The place on which he treads will take fire.
Said of the very wicked and the very unlucky.
381. அவன் சாயம் வெளுத்துப்போய்விட்டது.
His colour has been well bleached out.
Just as a cloth loses its colour and value through much washing, so he, having been found out in his deceit, is dishonoured.
382. அவிழ்த்துவிட்ட கோழி.
A fowl that is let loose. 390, 411.
One who goes about doing whatever he likes, not feeling shame before anyone.
383. ஆட்டுக்கும் மாட்டுக்கும் முறையா, காட்டுக்கும் பாட்டுக்கும் வரையா?
Have sheep and cows moral laws, and have woods and songs any limit?
Said ironically of those who have no shame in their misdeeds.
384. ஆற்றித் தூற்றி அம்பலத்தில் வைக்கப்பார்க்கிறான்.
(Or என்னை பவிஷம் ஆற்றுகிறான்.)
He tries to winnow me in public.
He tries to bring disgrace on me in public.
385. இந்த அமாவாசைக்கும் வெட்கமில்லை, வருகிற அமாவாசைக்கும் வெட்கமில்லை.
This new moon he has no shame, nor will he have any next new moon.
No shame now and none hereafter.
386. இறைச்சி தின்றாலும் எலும்பைக் கோத்துக் கழுத்தில் அணிகிறதா?
Though a person eats flesh, why string the bones and hang them round his neck?
It is bad enough to do evil, but still worse to make it public.
387. உத்தமனுக்கும் தப்பிலிக்கும் ஒலை என்னதற்கு? (for தப்பிலி, போக்கிரி or ஒசுப்பாடி or ஒக்கட்டான் are used.)
Written bonds are not needed for honest men or rogues.
The good man will do his duty without them, the rogue will not do his duty though he has signed a hundred.
388. என் முகத்திலே கரி பூசினாயே.
Thou hast smeared my face with charcoal. 1026.
You have disgraced me.
Or என் முகத்திலே கரி தடவாதே (or சாணி போடாதே).
Don't smear my face with charcoal (or cowdung).

389. என்பேரில் தப்பிருந்தால், என்னை மொட்டை அடித்துக் கழுதைமேல் ஏற்றிக்கொள்.
If I am wrong, shave my head and make me ride on an ass.
Put me to shame, if I am wrong in what I have done or said.
390. ஏடாகூடக்காரனுக்கு (or வம்புக்காரனுக்கு) வழி எங்கே? போகிறவன் தலைமேலே.
Where is the path of a rash man? Over a quiet man's head.
382, 411, 415.
"Bold and shameless men are masters of the world."
391. கண்டதே காஷி, கொண்டதே கோலம்.
What you see is a sight, and what you get is an ornament. 378.
Applied to those who give way to all sorts of evil, not knowing that everything is the result of *Maya*, illusion.
392. கெட்ட குடி கெட்டது, பூராவாய்க் குடி அப்பா!
You are drunk, drink plenty old fellow.
A sneer about drunkards and debtors. Why stop drinking or borrowing?
393. கொழுக்கட்டைக்குத் தலையுயில்லை, கூத்தாடிச்சிக்கு (or கோயில் ஆண்டிச்சிக்கு or குடியனுக்கு) முறையுயில்லை.
The cake has no point, and the dancing girl (or the female mendicant or the drunkard) does not regard the ties of relationship.
A dancing girl is invariably a harlot.
394. சிறைச்சாலைக்கு அழகில்லை, தேவடியானுக்கு முறையில்லை.
A prison has no beauty, and a dancing girl does not regard the ties of relationship. 3593.
395. நானும் வந்தேன், நாற்றமும் போச்சது.
When I entered the home, the smell disappeared.
A Mahomedan young man whose father sold salt fish, married the daughter of a dealer in sweet perfumes, and after the wedding the girl came to her father-in-law's home to live with her husband. At first she could not bear the smell of the fish, but after a while she became used to the odour and ceased to perceive it and was conceited enough to suppose that her presence had driven it away. The meaning of the proverb is, that those who live in an atmosphere of sin become blind to the disgrace of sin.
396. குத்தை வழித்து முக்காடு போட்டாற்போல்.
A vulgar proverb satirising sham prudery.
397. சொரணைகெட்டவன் சொந்தக்காரன்.
A shameless fellow will win. 415, 416.
As he has no shame, he does anything he likes.
"He that has no modesty has all the town for his own."
398. தடிக்கு அஞ்சாத பாம்பு.
A snake that does not fear the stick.
399. தலைக்குமேல் வெண்ணம் ஜாண்போனால் என்ன, முழும்போனால் என்ன?
When a flood rises over one's head, what does it matter whether it rises only a span or a cubit?
When one is completely discredited, further disgrace makes no difference.

400. திருடிக்குத் தெய்வமில்லை, அவசாரிக்கு ஆணையில்லை.
A thief does not fear God, and a harlot is not bound by an oath.
“The tears of a whore and the oaths of a bully may be put into the same bottle.”
401. திருப்பதியில் மொட்டை அடித்ததுப் போதாமல், ஸ்ரீரங்கத்தில் சிரிப்பாய்ச் சிரிக்கவந்தான்.
Not thinking it enough to have been shaved bald at Tirupati, he came to Shrirangam to become a laughing-stock.
Not satisfied with the first shame, he seeks another.
402. துவைத்துத் தோள்மேல் போட்டுக்கொண்டான்.
He has dipped it in water and put it on his shoulder. 1318.
Dipping a cloth in water makes it heavier. Said of one who adds sin to sin and makes a public display of his wickedness.
Danish: “He has bitten of the head of all shame.”
403. தோளின்மேரில் தொண்ணூறு அடி அடித்தாலும், துடைத்துப்போடுவான்.
Even though he be beaten ninety-nine times on his shoulder, he will rub the smart off. 377, 413.
404. பத்துப்பேர் மெச்சப் படிக்கிறதிலேயும், ஆயிரம்பேரை அடிக்கிறதிலேயும், நாலுபேர் மெச்ச நடிக்கிறதிலேயும், மிடாமிடாவாகக் குடிக்கிறதே கெட்டிக்காரத்தனம்.
[It is more praiseworthy to drink pot after pot of toddy than to study so as to be praised by ten persons, or to conquer a thousand people, or to dance so as to be praised by four.
Used ironically of the degenerate who despise goodness and praise wickedness.
“Hell will never have its due, till it have its hold of you.”
405. பனைமரத்திற்கு நிழல் இல்லை, பறையனுக்கு முறையில்லை.
The palmyra palm yields no shade, and a Paria does not regard the ties of relationship.
A reference to the incestuous habits of certain Parias.
406. பீ தின்கிறதுபோல் கனவு கண்டால், பொழுதுவிடிந்தால் யாருக்குச் சொல்லுகிறது.
If one dreams that he eats dirt, to whom can he tell it at day-break.
If one secretly leads a bad life he will be ashamed to tell of it to others.
407. பூசாடக்காரனோடு போராடி முடியாது.
No one can fight with a man horn under the star *Purāḍa*.
Those born under this star are wicked and insolent.
408. பெற்ற தாயுடன் போகிறவனுக்குப் பத்தம் ஏது?
Will the man who lies with his own mother regard any ties?
424, 3593.

409. பெற்ற தாயைப் பெண்டுக்கு அழைப்பான்.
He will call his own mother to be his wife. 408.
Boundless wickedness.
410. பெற்றாரை நினையாத தறுதலை.
A wicked child that has no respect for his parents.
411. போக்கற்ற நாய்க்குப் போனதெல்லாம் வழி.
A dog without an aim, a road that goes in every direction! 382, 390.
Said of a wicked person who goes where he likes and does what he likes.
412. முட்ட (or முழுதும்) நனைந்தவனுக்கு ஈரமில்லை பேனுவில்லை. (or முக்காடு என்ன?)
One who is soaked through, is not wet, and has no lice about him.
(or does not want a veil?)
Applied to men utterly shameless or utterly poor. (This is the vulgar form of the proverb.)
413. மூப்பது செருப்பு தின்றவனுக்கு மூன்று செருப்பு பணிகாரம்.
To him who has eaten thirty shoes, three will be like a cake. 403.
A man who has been beaten with a shoe thirty times will not mind being beaten thrice.
414. மருந்து தின்றால் பிழைப்பாய் என்றால், மயிர்தான் தின்னமாட்டேன் என்கிறான்.
If you say to him, Take medicine and you will live, he replies, I won't take a drop of it.
Said of those who are so bad that they will not hear about improvement.
415. ராஜன் பெரிதோ, போக்கிரி பெரிதோ?
Is the king or the blackguard the greater? 299, 300, 390, 397.
In a fight or quarrel the shameless man is the greater, as he will not refrain from using any abuse or device.
"Beware of him who regards not his reputation."
416. வெட்கம் கெட்டவன் ஊருக்குப் பெரியவன்.
One who is lost to all shame is the big man of the village. 397, 415.
417. வெட்கம் சிக்கி விட்டு வெளிப்பட்ட மூலிக்கு முக்காடு ஒரு கேடா?
When an utterly shameless woman appears in the public, is a veil all she needs? 379.
418. வெட்கத்தை விற்று அக்குளிலே அடக்கிக்கொண்டுபோகிறான்.
He has sold his honour, and put it under his arm.
Said of one who has done a shameless thing which he tries to hide.
"Who hath horns in his bosom, let him not put them on his head."
419. வைய வைய வைரக்கல், திட்டத் திட்டத் திண்டுக்கல்.
Abuse him and he will become a lasting stone, scold him and he will become a flint.
A shameless fellow. Also used about one who in spite of all his injustice prospers in this world.

WICKEDNESS.

பொல்லாப்பு, தீமை.

THE WICKED INTENT ON WICKEDNESS.

420. கன்னன் புத்தி திருட்டுமேலே.
A thief's mind is on stealing. 529.
" *Ill doers are ill thinkers.*"
421. கெடுவான் கேடு நினைப்பான்.
The wicked think only of wickedness. 422.
422. தான் திருடி அசல்வீடு நம்பமாட்டான், கூத்திக்கள்ளன் பெண்காதியை நம்பான்.
He who is a thief himself can't trust his neighbour, and he who keeps a concubine can't trust his wife.
A wicked person cannot believe good of others.
" *A thief thinks every man steals.*"
" *He that does not speak truth to me does not believe me when I speak truth.*"
" *Do well and doubt no man ; do ill and doubt all men.*"
423. மூக்கறையன் கதைபோல் பேசுகிறான்.
He speaks like the noseless man in the story.
A certain man who had no nose was always ridiculed in his village. To make the other people as badly off as himself, he began at certain times to praise God and to thank him that he had enabled him to see him. When he thus burst out in loud praise, people gathered round him, and asked what they should do to see God. His advice was, that they should cut off their noses. This they did one after another. And though they could not see God, they pretended that they could out of very shame. Thus wicked people will try to draw good people over to their own wicked ways.
" *A hog that is bemired, endeavours to bemire others.*"

THE DOER OF GREAT EVILS, WILL NOT FEAR TO COMMIT SMALLER ONES.

424. ஆத்தானோடு போகிறவனுக்கு அக்கான் ஏது, தங்கச்சி ஏது?
What is an elder or a younger sister to him who lies with his own mother ? 408, 3593.
425. கொலைக்கு அஞ்சாதவன் பழிக்கு அஞ்சவானா?
Will he be afraid of blame, who is not afraid of committing murder ?
426. மலை முழுங்கின மாதாவுக்குக் கதவு சுண்டாங்கி.
To a mother who has swallowed a mountain, a door is but a bit of seasoning.
427. மாரியத்தானை பெண்டு பிடிக்கிறவனுக்குப் பூசாரி பெண்காதி எம்மாத் திரம்?
What is the priest's wife to him, who seduces the Goddess of Small-pox herself ?

HE WHO COMMITS SMALL EVILS, WILL SOON COMMIT
GREAT ONES.

428. கடுகு களவும் களவுதான், காப்பூரக் களவும் களவுதான்.
Theft of mustard is theft, and theft of camphor is theft.
Camphor is sacred, and used in the worship of all the gods.
"Sin is sin whether big or small."
429. காதை அறுத்தவன் கண்ணைக் குத்தினாலும் குத்துவான்.
He who cuts off the ears of a person, may also stab his eyes.
"Small faults indulged are little thieves, that let in greater."
430. கையை உடைத்துவிட்டவன் தலையை உடைத்தாலும் உடைப்பான்.
He who breaks one's hand, may also break one's head.
"He that will steal an egg, will steal an ox."
431. இன்றைக்கு இலை அறுத்தவன் நாளைக்குக் குலை அறுக்கமாட்டானா?
Will not he who steals leaves to-day, steal a cluster of fruit to-morrow?
To do a little evil will lead to doing greater.—Or, said of one who is overanxious to see the result of his labour. In this case: மாட்டான் for மாட்டானா.
"He who hath done ill once will do it again."
432. இன்றைக்கு சின்னதுக்கு வந்தது, நாளைக்குப் பெரிதுக்கு வரும்.
He who came for a little to-day, will come for a big thing to-morrow.
Said often by mothers to their children.
"He that will steal a pin will steal a better thing."
Cf. 424 ff. 2013 ff.

KILL EVIL AT ITS VERY BIRTH.

433. குட்டிப்பாம்பை அடித்தாலும், குற்றயிராய் விடப்போகாது.
Though it be only a young snake you beat, it won't do to leave it half dead.
434. தீ மிஞ்சவைத்தாலும், பகை மிஞ்ச வைக்கப்படாது.
Though you may cherish fire to excess, don't cherish hatred to excess (but kill it at once). 454.
435. ஜாண் பாம்பானாலும் முழுத்தடி வேண்டும்.
Though the snake be only a span long, a stick a cubit long is needed to kill it.
436. பாம்பை முட்டையிலே, புலியைக் குட்டியிலே, கொல்வேண்டும்.
A snake must be killed while in the egg, and a tiger while it is young.
"Destroy the lion while he is but a whelp."

437. முளையில் கின்னாததை முற்றினால், கோடாலிகொண்டு வெட்ட வேண்டும்.

What is not nipped at the bud but left to mature, will have to be felled with an axe. 3299.

Neglected evil is hard to destroy.

Cf. 3299 *ff.*

MISCELLANEOUS PROVERBS ABOUT WICKEDNESS.

438. அதமனுக்கு (vulg. அதவைக்கு) ஆயிரம் ஆயுசு.
A vile man lives a thousand years. 446.
“A bad thing never dies.” “An ill stake standeth longest.”
“A creaking door hangs on its hinges.”
439. அந்த ஊர் மண் மெரிக்கவே, தன்னை மறந்துவிட்டான்.
As soon as he put his foot on the soil of that village, he went to the bad.
440. அவசாரி என்று ஆனைமேலே ஏறலாம், திருடி என்று தெருவில் வரலாமா?
A prostitute may ride an elephant in the streets, but can a thief come into the streets?
Some sins are condoned.
“No law for lying.”
441. ஆகாத வேளையில் பிள்ளை பிறந்தால், அப்பனையும் ஆத்தானையும் கொல்லுமே ஒழிய, பஞ்சாங்கஞ் சொன்ன பார்ப்பானை என்ன செய்யும்?
If a child is born at an inauspicious time though he ruins both his father and mother, what harm can he do to the Brahmin who tells his horoscope? 112.
Said in mockery of a wicked person who invokes all kinds of evil on those whom he hates.
442. எட்டுப்படி அரிசி ஒரு கவாளம், ஏழு ஊர் சண்டை ஒரு சிம்மானம்.
Eight measures of rice is only a mouthful to her, and the quarrels of seven villages makes her jump with joy. 450.
A description of a shrew.
443. என்டி பாட்டி மஞ்சள் குளித்தாய் (என்றால்), பழைய நினைப்பு அடா பேராண்டி!
If the grandson asks, O, old woman, why are you adorning your body with saffron? she replies. O my grandson my old passions have returned. 459.
After losing her husband or getting somewhat old, a woman should not adorn herself with saffron. If she does, it shows that she wants to attract men. Used of hidden vice that springs up again.
444. ஐயோ என்றால் ஆறுமாசத்துப் பாவம் சுற்றும்.
If I pity you, six month's sin will surround me. 461.
To pity a wicked person and forbear with him is considered a great sin.
“If you pity rogues, you are no great friend of honest men.”

445. கடைகெட்ட மூனிக்குக் கோபம் கொண்டாட்டம்.
Anger is fun to a wicked woman.
446. கன்னிக்கு நாடு எல்லாம் காடு.
The Kalli weed (*Euphorbia*) grows all over the country. 438
"Weeds grow apace." "Ill weeds grow fast."
447. காலம் கண்ட பெருச்சாளி.
He is a bandycoot who has seen many days.
A bandycoot is a large animal of the rat tribe very strong and cunning.
Used of a knowing rascal.
448. காலங்கெட்டுக் கறுப்புக்கொழி வெள்ளைமுட்டை இடுகிறது.
The black hen that wasted its time lays a white egg.
This is not exactly a proverb. Used about the present evil age (Kaliyuga).
449. குரங்கு புண் ஆறாது.
A monkey's wound never heals.
A monkey is too restless to let its wounds heal, and so the human race through its constant activity in wickedness cannot amend its ways. A philosophical saying.
450. தண்டுக்கு ரொட்டி சுட்டுபோடுகிறவன்.
She makes bread for the army. 442.
i.e., She is a camp follower, a term of abuse.
451. திருட்டுப்பயல் கவியாணத்தில் முடிச்ச அவிழ்க்கிறவன் பெரியதனம்.
At the marriage of a thief the pick-pocket is the *best-man*.
If the master is a wicked man, he will have servants still worse.
452. திருட்டுக்கு நவமணி.
In thieving he shines like the Nine Gems.
A capital rogue. A first class scamp. The *Nine Gems* were nine learned men in the court of Vikramaditya the Great.
453. தேளுக்குக் கொடுக்கிலே விஷம், தேவடியானுக்கு உடம்பிலே விஷம்,
உனக்கோ சர்வாங்கம் விஷம்.
Scorpions have poison in their tail, harlots in their body, but as to you, your whole body is poison!
An expression of contempt for a wicked person.
454. நெருஞ்சிமுள் தைத்தாலும், குனிந்து பிடுங்கவேண்டும்.
If a thorn runs into the foot, one must stoop to take it out. 434.
Be careful even with little evils.—If a mean fellow abuses you, bear it humbly.
455. நெருப்பைக் கண்டு மிதித்தாலும் (com. மெரித்தாலும்) சுடும், தானாமல் மிதித்தாலும் சுடும்.
Whether you tread on fire knowingly or unawares, it will burn.
Evil is evil whether seen or not.

456. பாம்பு ஆட்டி பாம்பிலே (சாவு), கன்னன் கனவிலே (சாவு).
(Death) comes to the snake who has lived as a snake, and to the thief who has lived as a thief. 207.
As one lives, so will he die.
"The wolf must die in its own skin."
Or பாம்பாட்டிக்குப் பாம்பிலே சாவு, கன்னனுக்கு கனவிலே (or கழுவினிலே) சாவு.
Death come to the snake-charmer from his snake, and to the thief from his theft (or on the impaling tree).
i.e., Retribution follows a person from his own wickedness.
457. புனியமரத்தில் ஏறினவன் பல் கடனினால் இறங்குவான்.
He who has climbed a tamarind tree will come down when his teeth are set on edge.
People will do evil as long as they can. The fruit of the tamarind tree is proverbially sour.
458. போக்கிரி (or முரட்டு) தனத்துக்கு முதல் தாம்பூலம் கொடுக்கவேண்டும்.
We must honour the great rogue by giving him betel first.
He is to be marked out as the worst rogue.
459. போன சனியனைத் தாம்பூலம் வைத்து அழைத்ததுபோல.
Like recalling *Sani* (the planet Saturn) by giving him betel.
The folly of re-instating a bad servant helper, or friend. Only harm will come of it. *Sani* is the most malignant of all the heavenly bodies.
460. போன சுரத்தைப் புளி இட்டு அழைத்ததுபோல்.
Like bringing a fever back again by giving tamarind. 459, 742.
Refers to difficulties one has got over, but in which one wilfully entangles himself again. Specially used of evil habits, given up for a time and then resumed.
"Misfortunes when asleep are not to be awakened."
461. முகத்திலே முழித்தாலும், மூன்று நாளைக்குச் சோறு அகப்படாது.
If you look into the face (of a wicked person) you will not get food for three days. 444.
462. முப்பதும்போய், மூன்றும் தள்ளினவன்போல பேசுகிறான்.
She speaks like an experienced person who has passed her thirtieth year, and given up the three restraints. 321, 443.
The three restraints are modesty, shame, arrogance (வெட்கஞ்சிக்கி வீரப்படி). 321.
463. வர வர மாமியார் கழுதைபோல் ஆளுள்.
The mother-in-law became gradually like an ass.
Said of a person who becomes worse and worse in evil-doing chiefly through envy.

PRIDE AND ARROGANCE.

கெர்வம், அடங்காமை.

464. அடங்காப் பாம்புக்கு ராஜா மூங்கில்நடி.
A bamboo stick is the king of an insolent snake.
“*Restive horses must be roughly dealt with.*”
465. அடுத்த வீட்டுக்காரனுக்கு அதிகாரம் வந்தால், அண்டை வீட்டுக்காரனுக்கு இரைச்சல்.
If their neighbour is promoted to authority the people next door will be in for all the noise.
“*A great lord is a bad neighbour.*”
466. அடுத்த வீட்டுக்காரனுக்கு அதியோசம் (or அதிஷ்டம்) வந்தால், அண்டைவீடு குதிரைலாயம்.
If a neighbour is fortunate he will buy up the next house for a stable.
He will oppress his neighbours as king Ahab oppressed Naboth. (1 Kings 21.)
467. அவரா சுறுக்கே, அரிவாள்மணை கருக்கே?
Is he sharp? Is the kitchen knife sharp?
Used ironically by a wife to describe the ability of her husband, if he is arrogant.—Or said of a wicked man who says that in future he will do right.
468. அவனுக்கு ஆதாசம் மூன்றுவிரல்கடை (or அளவு).
To him the sky is only three fingers above him (or long).
Said of an exceedingly proud person.
“*He is on the high ropes.*”
469. அறுத்துக்கொண்டதாம் கழுதை, எடுத்துக்கொண்டதாம் ஒட்டம்.
It seems that the ass broke loose and took to its heels.
Said of a stupid and obstinate fellow who suddenly leaves his home or his work and runs away.
“*Who drives an ass, and leads a whore, hath pain and sorrow evermore.*”
470. ஆர் அடா, விட்டது மானியம்? நானே விட்டுக்கொண்டேன் மானியம்!
What, you fellow, who gave you that property? I have given it to myself!
Said of one who does things as seems proper to him.—Or of an inferior, who takes undue authority on himself.
471. இருந்த நாள் எல்லாம் இருந்துவிட்டு, ஊர்ப் பறையனுக்குத் தாரை (com. தார) வார்த்ததுபோல.
Like keeping it all this time and at last giving it as a present to a village-Pariah. 503.
Said of one who, in his foolish pride, keeps some valuable too long, because he can't get the price for it he wants, and of one who will not give his daughter in marriage because he cannot get a sufficiently wealthy bridegroom for her, and at last finds that the girl has been seduced.
“*Better to bow than break.*”

472. உன்னைக் கொடுப்பேனோ ஒருகாசு, உன்னோடு போச்சது புரட்டாசி.
Do you think I will give you a coin? with you the month of September is gone.
During the month of Purattasi (September—October) Vaishnava mendicants receive large presents, but when the month is over they may not expect much. Said to remind an inferior who arrogantly magnifies his claims on the respect and help of others that he can't have all he wants.
473. ஒழுங்கு ஒரு பணம், சளுக்கு (or டம்பம்) முக்கால்பணம்.
For outward show a whole coin, and for vanity three quarters of a coin. 1643.
474. கட்டுக்கு அடங்காப் பிடாரி.
A scamp who does not submit to rules!
Used about an unmanageable child or person.
475. குருவுக்கு மிஞ்சின சீஷன்.
A disciple greater than his Spiritual Guide (*Guru*). 479, 1391.
Said of a proud and insolent fellow.
“A halter and a rope for him that will be pope without all right and reason.”
476. சுண்டக்காய் சுண்டக்காயே, எனக்கு முந்தி வந்திருக்கிறாயே?
A *Shunda* fruit (*Solanum*) is but a *Shunda* fruit (i.e., small and insignificant); how have you come before me?
Said by a big man in contempt of a humble person.
477. சொருகிக்கிடந்த அகப்பையும் சோறு அள்ளப் புறப்பட்டது.
The ladle that was stuck in the thatch as useless has begun to scoop up rice.
Said of a person who has been overlooked or not thought of, but who suddenly makes his appearance with an air of injured dignity.
478. டம்மார்க்கானைபோல் அலையாதே.
Do not go about like a noisy young bullock.
Said of an unruly person.
479. தடிக்கு மிஞ்சின மிடா.
He is a pot that is greater than a stick! 475.
i.e., It is not afraid of being broken by the stick; though any stick can break a pot. Said of a subordinate who is insolent to his master.
480. தலைக்குத்தலை பெரியதனம் (or காட்டாமை).
One head is arrogant to the other. 481.
Said of wicked and unruly people, who will submit to no one.
481. தாலி அறுத்தவன் வீட்டிலே தலைக்குத் தலை பெரியதனம்.
In a widow's house (lit. one who has taken off her *thali*) all are masters. 480, 2869.
482. தான் தோன்றி பெருமான் (com. தான் தோணி, or தான் தோன்றி தம்பிரானாயிருக்கிறான்).
He goes about imagining himself a God.
“He is so full of himself that he is quite empty.”

483. தானே கவர்னர், தன் புத்தி பட்டா.
He thinks himself a governor, and his intellect a butler.
There is an obscene form of this proverb.
484. தானாய்த் தின்று தலையாய்ப் போகவேண்டும்.
He wants to eat everything himself, and to become the head of everybody.
Said of a person who adds insolent arrogance to selfish greediness.
Or : தானே தின்று தன் தலையே பெருகவேண்டும்.
He wants to keep everything for his own enjoyment, and aims at raising his own head gloriously.
485. திட்டின மரத்திலே கூர் பார்த்திறது.
To try the sharpness of the knife on the knife-board. 492.
To be haughty and impertinent towards those who have given us help.
486. துரைவீட்டு நாய் நாகாலிமேல் ஏறினதுபோல.
Like the dog that jumped up on the gentleman's chair.
"Every man a little beyond himself is a fool."
487. நானும் பூசாரி, எனக்கும் சுவாமி ஆட்டமுமுண்டு.
I too am a Pujari, even I can dance like a God.
Sarcastically used to a person, who pretends that he can speak with authority on important subjects. A Pujari is a Sudra priest in the temple of a local tutelary deity.
"Every ass thinks himself worthy to stand with the king's horse."
488. நான் ஆம் ஆம் என்றால், ஹரி ஹரி என்கிருன்.
If I say yes, yes, he says Hari, Hari. 2837.
He will not agree with what I say.
489. நீ செத்தால், உலகம் எல்லாம் எலும்பாய்ப் போகுமோ?
If you die, will the whole world become skeleton?
490. பட்டிமாட்டுக்குக் கட்டை கட்டினதுபோல.
Like tying a log to a skittish cow's neck.
Haughty and wicked persons are not rectified by the punishment they get.
491. பிடிவாதம் குடிகாசம்.
Obstinacy is a family's destruction. 1899.
492. பெற்றதாய் இடத்திலேயா கற்ற வித்தை காட்டுகிறது (or ஒதுகிறது).
Do you show off the tricks you have learned to your own mother?
485.
Said of a disobedient and haughty child or man, who has learnt bad ways, but tries to deceive the experienced.
493. மா கணப் பட்டதெல்லாம் ஒரு திரணம், மாட்டுக்காரப்பையனுக்குச் சரணமா?
Greatness is but a straw; shall I then bow down to a cowherd's boy?

494. வற்றிற்கும் கள்ளு வறண்டானாம் சாணாத்தி, ஊற்றிற்கும் கள்ளு உதித்
தானாம் சாணாத்தி.

When the toddy dries up, (in the hot season) the toddy-drawer's wife will shrivel up, when the toddy flows (in the cooler weather) she will become plump.

Said of an inferior, who, as long as he has his master's favour, is haughty and unjust towards others, but if he loses that, will behave fairly again. *Toddy* is the fermented juice of certain palms, and is an intoxicant.

495. விரைக்குவிட்ட காய்ப்போல.

Like fruits let go to seed.

Such fruits are useless for food. The term is used of an arrogant person whose indolence his master puts up with till the work entrusted to his skill is finished, and then he is at once dismissed (அதிக பிரசங்கி or அடங்காதவன் or மிஞ்சிபோனவன்).

OBEDIENCE, DISOBEDIENCE, HUMILITY AND HUMILIATION.

அடக்கம், சிறுமைப்படுத்தல்.

496. அகப்பை குறைத்தால், மட்டத்துக்கு வருவான் (or கொழுப்பு எல்லாம் அடங்கும்).

If his spoon is made smaller, he will be manageable; (or his fatness will be reduced). 501,512.

Used of a forward child that needs a little management.

497. அடக்கம் ஆயிரம் பொன் தரும்.

Submission will yield a thousand gold coins.

"*Humility often gains more than pride.*"

"By hearing Scripture man acquires;
By doing it his soul aspires;
The utmost love is conquering sense,
Which cometh of obedience."

E. ARNOLD: *Indian Idylls*.

498. அவன் வால் அறுந்துபோச்சது.

His tail has been cut off. 508.

His pride has been subdued.

"*His comb has been cut.*"

499. ஆடி ஒய்ந்த பம்பரம்போல.

Like a top that has done spinning. 500.

Said of one who has been humbled.

"*His heart went into his boots.*"

500. ஊசல் ஓடி தன் நிலையில் நிிற்கும்.
The swing swings, but comes to a standstill. 499, 507.
Wickedness will come to an end some day.
“*Blow the wind ever so fast, it will linger at last.*”
501. ஏடாகடம் பேசினால், அகப்பை குனியம் வைப்பேன்.
If you speak haughtily I will only give you an empty ladle. 496.
i. e., I will give you no food.—Commonly said to children, servants or daughters-in-law.
“*I will take you down a peg.*”
502. காலால் இட்ட வேலையை, கையால் (or தலையால்) செய்வான்.
The work pointed out to him by (his master's) foot, he will do with his hands (or head). 2639.
A highly obedient person.
503. சொன்னபடி கேட்டால், மாப் (மாவு) படைப்பேன் (or கொடுப்பேன்), கேனாவிட்டால் மண்ணை வெட்டிப்படைப்பேன்.
If you obey, I will bake bread for you; but if you don't, your bread shall be dust. 471, 2843.
“*Better to bow than to break.*”
504. தலைமேலே இடி இடித்தாலும், தான் குனியான்.
Even if he be struck on the head by lightning, he will not bend.
505. தாழ்ந்தது தங்கம், உயர்ந்தது பித்தலா.
The humble are pure gold, the proud are brass.
506. தாழ்ந்து நின்றால், வாழ்ந்து நிற்பாய்.
If you be humble, you will remain prosperous.
“*Better bend the neck than bruise the forehead.*”
507. தேர் ஓடி தன் நிலையில் நிிற்கும்.
The car may run, but it will come to a standstill. 500.
Said about a proud and over-bearing person, or about a wicked husband who leaves his wife for years, but is sure to return at last.
508. பல்லுப் பிடுக்கின பாம்புபோல்.
He is like a snake that has had its teeth drawn (i. e., is harmless). 498, 510.
509. பழைய பொன்னனை பொலகன், பழைய கப்பலைப் பழைய கரை.
Ponnan has become old Ponnan, the vessel has become an old vessel. 535.
There was once a servant, who found a vessel full of gold buried in the earth. He did not remove it, but went daily to look at it. At the same time he became proud and unruly. His master watched him closely, and found out about the treasure, which he took secretly. When the servant found that his treasure was gone, he resumed his usual docility and when asked for the reason of the change in his bearing, he replied as above. This is said of one who suddenly becomes rich, but as suddenly loses his wealth.

510. பெட்டிப்பாம்புபோல் அடங்கினான்.
He is now as gentle as a snake in a box. 508.
After being caught and punished, he fears to do evil.
- 510a. பேச்சுப் பேச்சு என்னும் (பேசும்); பெரும் பூனை வந்தால் கீச்சுக் கீச்
சென்னும் கிளி.
The parrot will imitate your speech but when the big cat comes
near, it will screech in fear. 1483.
Said of a boaster who knows his own littleness and is put to shame in the
presence of his superiors.
511. மடங்காக் குதிரைக்குச் சவுக்கு அடி.
Beat an unruly horse with a whip. 198.
512. வயிற்றில் அடித்தால் எல்லாம் போகும்.
If your stomach be beaten, it is all up with you. 496.
i.e., If a proud and mischievous fellow gets no food, his arrogance will come
to an end.
513. வீட்டுக்கு அடங்காத பிள்ளையை ஊரார் அடக்குவார்கள்.
The villagers will master a child who will not obey his own
relations.
i.e., Public opinion must be respected, even by the most rebellious.

THE PERMANENCE OF EVIL.

திருப்புதல், மாற்றல்.

514. அரைக்காசுக்கு அழிந்த கற்பு ஆயிரம் பொன் கொடுத்தாலும் கிடைக்
குமா?
Even if you give a thousand gold-pieces, can you regain the
chastity lost for half a copper coin?
Guilt is easily acquired, but not easily got rid off.
"What is done can't be undone."
515. ஆயிரஞ்சொன்னாலும், அவசாரி சமுசாரி ஆகமாட்டாள்.
Though she be advised a thousand times, a prostitute will not
become a wife.
"What is bred in the bone will never be out of the flesh."
516. இராமேசுவரத்துக்குப் போனாலும், சனீசரன் தொழையவில்லை.
Though he went on a pilgrimage to Rameswaram, his evil desti-
ny is not expiated. 519, 520.
517. உண்டு உறியில் இரு என்றால், உருண்டு தெருவிலே விழுகிறான்.
Though I tell him to eat and make himself at home, he goes
rolling about and falls in the streets.
Said of one who is well advised but will not reform.

518. எட்டிக்குப் பால்வார்த்து வளர்த்தாலும், தித்திப்பு உண்டாகுமா?
Will the strychnine-plant ever grow sweet, even if milk is poured round its roots?
It will remain bitter and poisonous. Evil will always be evil.
" 'Tis hard to break a hog of an ill custom."
519. ஐங்காதம் போனாலும், தன் பாவம் தன்னோடே.
Though he go fifty miles, his sin will be with him 516, 520.
520. காசுக்குப்போனாலும், கரும் தொலையவில்லை.
Though he went to Benares, his sins are not expiated. 516, 519, 523, 2241, 2520.
"He who goes a beast to Rome, a beast returns."
521. குடிக்கிறவன் வாயைச் சுற்றிச் சூடு போட்டாலும், குடியை விடான்.
Even though you burn a drunkard round his mouth, he won't give up drinking.
The permanence of bad habits. (Prov. 27, 22.)
522. கெட்டபால் நல்லபால் ஆகுமா?
Can spoiled milk become good milk?
523. கெட்டவன் கங்கை ஆடினால், பாவம் தீருமா?
Will a bad man get rid of his sin by bathing in the Ganges? 520.
"If we be enemies to ourselves whither shall we fly?"
524. கையை அறுத்துவிட்டாலும், அகப்பை கட்டிக்கொண்டு திருடுவான்.
Though his hand is cut off, he will fasten a ladle to the stump of his arm and steal with that. 757.
525. செருப்பால் அடித்தாலும், திருட்டுக்கை நிற்காது.
Though you strike him with your slippers, his thievish habits (*lit.* hand) will not cease.
526. செவிடன் காதுலே சங்கு ஊதினாற்போல்.
Like blowing a conch in the ear of a deaf man.
Said of giving good advice to those who will not heed it.
"He that will not be saved needs no sermon."
527. சொல்லச்சொல்ல மட்டி மண்ணைத் தின்கிறான்.
However much a self-willed man is warned, he eats earth. 532.
528. தங்கத்தைக் குவிக்கிறேன் என்றாலும், தன் புத்தி விடுகிறதில்லை என்றிருன்.
Though I say to him, I will heap up pure gold for you; he says, My (bad) nature won't leave me.
529. திருடனுக்குத் திருட்டுப்புத்தி போகாது.
The thievish nature of a thief will not leave him. 420.

530. பாய்கிற மாட்டுக்குமுன்னே வேதம் சொன்னாற்போல.
Like repeating the Vedas before a bull about to gore you.
It is impossible to check wickedness in full career.
531. பித்தனுக்குப் புத்தி சொன்னால், கேட்பானா?
If we warn a rogue, will he listen? 155, 2563, 2707.
“He has the greatest blind-side, who thinks he has none.”
“Who is so deaf, or so blind as is he, that wilfully will neither hear nor see.”
532. வேண்ட வேண்ட, தாண்டவம் (கூத்து) ஆடுகிறான்.
Though I entreat him over and over again to cease, yet he dances wildly. 527.
Said of one who will not give up his wicked ways.
“They that be in hell think there’s no other heaven.”
Cf. 675 ff. 839 ff. 873 ff.

REDUCED CIRCUMSTANCES.

நொந்துபோகுதல், இளைத்துப்போகுதல்.

533. அவசாரியிலே வந்து, பெருவாரியிலே போகிறது.
What has been gained by playing the harlot, is lost in the plague.
“Ill got, ill spent.”
534. அவன் பலத்தை மண்கொண்டு ஒளித்தது.
Her power is hidden by earth.
“Her day is over.”
535. அவன் ஓடிப்பாடி நாடியில் அடங்கினான்.
He has been running and singing (i.e., has been arrogant), but his pulse has sunk. 509, 553.
அவன் நாடி அடங்கிபோச்சது, his pulse is brought down; he has come to his senses at last. Said of one who has lost his property and his pride too.
“Reckless youth makes rueful age.”
536. அவன் சிறகு ஒடிந்த பறவை.
He is a bird with broken wings.
“He is on his last legs.”
537. அவன் வாழ்வு நண்டு குடுவை உடைந்துபோல.
His career came to an end like the breaking of the vessel (Kuduvei) in which crabs were carried.
A Kuduvei is a small earthen vessel. When this broke all the crabs crawled away. Used for instance when the death of a mother leaves a large family of children with no one to look after them.

538. அழிந்து பழஞ்சோறாய்ப்போச்சுது.
It is boiled rice gone bad. 560.
Used of lost goods, of broken health, and of a ruined character.
539. ஆடாதும் ஆடி ஐயானருக்குக் காப்பும் அறுத்து ஆச்சுது.
Having behaved as he ought not to have behaved, he had to take off even his bracelets and give them to the God Ayanar.
"He made his money fly."
540. ஆனை இருந்து அரசாண்ட இடத்தில் பூனை இருந்து புலம்பி அழு கிறது.
In the place where he once lorded it as an elephant, he now lords it like a weeping cat!
"Pride breakfasted with plenty, dined with Poverty, and supped with Infamy."
"Pride goes before a fall."
541. ஆனமட்டும் ஆதாளி அடித்துப்போட்டு ஆந்தைபோல முழிக்கிறான்.
He has done his best to play a grand part in the world; now he blinks like an owl.
"Many there be that buy nothing with their money but repentance."
542. ஈ என்று போயிருக்கிறான்.
(He has become so feeble that) he can only say "Ee."
543. உப்புச்சட்டி வறை ஒடும் தோற்றுவிட்டான் (or எலம் போட்டுவிட்டான்).
Even his salt-pan and pot-sherd were sold by auction.
The bitterest poverty.
544. உலக்கை தேய்ந்து உளிப்பிடி ஆச்சுது.
The rice-pounder is so worn, that it is like the handle of a chisel.
Said of things worn out, or of an impaired intellect, or decayed dignity.
545. என் அப்பன் கூத்தாடி, எனக்கு ஒன்றும் தெரியாது, பிச்சைபோடு.
My father was an acrobat; I know nothing; give me alms!
Charity claimed on account of the worthiness of one's ancestors.
"What matters it to a blind man that his father could see?"
- 545a. எங்கப்பன் பிறந்தது வெள்ளிமலை (or கைலாசம்), எங்காய் (i. e., எங்கள் தாய்) பிறந்தது பொன்மலை (or மகாமேரு).
My father was born on a Silver Mountain (or Kailasa), my mother was born on a Gold Mountain (or Mount Meru). 851.
Kailasa is Siva's heaven. Meru is a fabulous mountain often identified with the Himalayas. The proverb is used sarcastically about people who have come down in the world but still vaunt their high origin.
546. கந்தைத் துணியும் கரிவேஷமும் (or கோலமும்) ஆனான்.
His clothes are a rag and his garb is all charcoal.
Said of a person reduced to utter poverty,
547. கம்மாஎன் பணம் கரியும் பொரியுமாய்ப் போய்விட்டது.
The goldsmith's money has become charcoal and sparks.
Goldsmiths are said to gain much by trickery, but their wealth goes as quickly as it comes.

548. கழுதை தேய்ந்து கட்டெறும்பு ஆச்சது.
The ass is worn down to an ant.
Said of one who rushes into licentiousness and is ruined in goods, or health.
549. கன்னுக்கு இரண்டு, கருவாட்டுக்கு இரண்டு.
I have spent a couple of coins on toddy and a couple on salted fish.
i.e., I spent a little here and a little there, and thus have spent all I had.
When the husband thus recounts to his wife a number of trifling expenses to excuse himself for having spent all his wages, his wife replies, in order to ridicule him:—
வண்ணனுக்குக் குறுணி (செல்) கொடுத்தேன், கேள், கழுதை கேள்!
அம்மட்டனுக்குக் குறுணி கொடுத்தேன், கேள், கழுதை கேள்!
என்கிறீர்களே!
What you say is this: I gave a measure of rice to the washerman. Listen, you donkey listen! and I gave a measure to the barber. Listen, you donkey listen!
By this she implies that her husband has given away money that ought to have gone to household expenses.
“Haste makes waste, and waste makes want, and want makes strife between the good man and his wife.”
550. காசுக்கூண்டு கரிக்கூண்டாய்ப் போச்சது.
The vessel in which money was kept, is now used for charcoal.
551. குடல் அறுந்த நரி எந்தமட்டும் ஓடும்?
How far will a fox run that has lost its entrails (i.e., its strength)?
A degenerate man's day will soon be over.
552. குடியில் பிறந்து, குரங்கு ஆட்டம் ஆடுகிறான்.
He was born in a good family, but now he behaves like a monkey.
Said of one who has brought himself down by a bad life.
553. குந்தியாயா குரங்கே, உன் சந்தடி அடங்கே.
O monkey, are you sitting down? Is your chatter subdued? 535.
Used of one whose prosperity and impudence have both met with disaster.
“Better it is to suffer and fortune to abide, than hastily to climb and suddenly to slide.”
554. கேட்ட ஊருக்கு எட்டு வார்த்தை.
A decayed village needs eight words.
It is hard to describe a decayed country, its literature and its religion, in such a way as to make them seem respectable.
555. கோவில் சோற்றுக்குக் குமட்டின தேவடியான், காடிச் சோற்றுக்குக் கரணம்போடுகிறான்.
The dancing girl who was formerly more than filled with good food in the temple, now turns a somersault to get a poor man's rice.
556. சந்தனம் தெளித்த கையாலே சாணி தெளிக்க ஆச்சது.
It has come to this, that the hand that formerly sprinkled sandal is now sprinkling cow-dung water. 567.

557. தேராவால்போல சுத்த குனியம் ஆச்சது.
It is as completely gone as a frog's tail.
Complete loss of wealth or honour.
558. கண்டும் குணையும் கடுத்தெருவில் உடைந்துபோல.
As the pot holding crabs broke in the midst of the street. 537,
787.
Applied for instance to the death of the chief person in a family; who protected the others and kept the property and the family together.
559. காளுக்குநான் கரியாய்ப்போகிறது.
Day after day it grows into a jackal.
Said of circumstances that become worse daily; or character, property, health or beauty that deteriorates.
560. கொந்து தூல் அழிந்துபோகிறது.
Spoiled thread is destroyed. 538.
561. பட்டப்பகல் விளக்குப் பாழ் அடைந்துபோல.
Like a lamp that has become worthless in broad daylight.
Said of one who has been reduced in circumstances till his appearance in public is as ineffective as the shining of a lamp in clear daylight.
562. பத்து கப்பல் வந்தாலும் பறந்த கப்பல், எட்டுக்கப்பல் வந்தாலும் இறந்த கப்பல்.
If ten ships come they fly away, if eight ships come they are dead. 1216.
The idea is, that no amount of wealth is of any use to a spendthrift.
"A great fortune in the hands of a fool is a great misfortune."
"Many would have been worse, if their estates had been better."
563. பூ விற்ற கடையிலே புல் விற்கவும், புலி இருந்த காட்டிலே பூனை இருக்கவும், சிங்கம் இருந்த குகையிலே நரி இருக்கவும், ஆனை ஏறினவன் ஆடு மேய்க்கவுமாச்சுதே.
It has come to this that grass is sold in the flower market, that a cat lives in the forest where the tiger lived, that a jackal occupies the den where the lion lived, and that he who used to ride on an elephant now herds sheep!
A saying of the good king Nala, while wandering about with his queen, Damayanti, after he had lost his kingdom; now quoted about losses of property and fortune.
564. மக்கி மண்ணுயிருக்கிறான்.
He is turned into dust.
565. மச்சை அழித்தால், குச்சுக்கும் ஆகாது.
If you break down a big building, you can't build a hut (out of the materials). 569.
566. மண்ணைக்கீறி மண்ணிலே படுத்திருக்கிறார்கள்.
They are scratching the soil and lying in the dust.
Said of people reduced to beggary.

567. முத்து அளந்த கையால், மூசப்பயறு அளக்க வந்தது.
The hand that measured pearls has come to measure spoiled pulse. 67, 556.
568. வற்றலாய்க் காய்ந்த வடகம் (comm. வடவம்) போல் வற்றி.
It has dried up and shrivelled like a 'Vadavam.'
Vadavam is a mixture of herbs and spices used for curry, made into balls and dried in the sun.
569. வாழ்ந்தவன் கெட்டால், வறை ஒட்டுக்கும் ஆகான்.
If a prosperous man is reduced in circumstances, he is not worth a pot-sheerl. 565, 2599.
"The highest tree hath the greatest fall."
Cf. 2314 ff.

ON PEOPLE WHO HAVE COME DOWN IN THE WORLD.

570. மொண்டு தின்கிற வீட்டிலே, கொண்டின்று முடியுமா?
In a house where they fared sumptuously, how will they fare, if they have to buy food for each meal?
Formerly they had a large store to draw on at will, but now they have to buy in very small quantities for each meal.
571. கொள்ளை அடித்துத் தின்கிறவனுக்குக், கொண்டினன்னத் தாங்குமா?
Will he who used to get his livelihood by robbery, submit to buy his meals and eat?
572. போரோடு தின்கிற மாட்டுக்குப், பிடுங்கிப்போட்டுக் கட்டுமா?
Will the cow that is used to eat from the stack be satisfied with handfuls?
Those who have been accustomed to luxury will not appreciate poverty.
573. மழைபெய்து நிறையாதது, மொண்டுவார்த்து நிறையுமா?
If it could not be filled by the rain, will it be filled by water that is drawn and poured into it?
Used of misfortunes for which there is no remedy.

ENVY AND JEALOUSY.

பொருமை.

574. அசல்வீடு வாழ்ந்தால், ஐந்துநாள் பட்டினி கிடப்பான் (or பாதேசம் போகிறது).
If the neighbouring house prospers, she will starve herself for five days (or she will go on a pilgrimage).
"An envious man waxes lean at the fortune of his neighbour."
575. அண்டைவீட்டுக்காரி பிள்ளை பெற்றான் என்று அசல்வீட்டுக்காரி இடித் துக்கொண்டதுபோல.
Like the woman who struck her own stomach when she heard that her next door neighbour had borne a child. 580, 586.

576. **ஓடு கொழுக்கிறதெல்லாம், ஓடையனுக்கு லாபம்.**
All the fatness of the sheep is profit to the shepherd.
When one in a family prospers, but is unwilling to help his relations, they will say this; meaning that his present stinginess does not matter as his wealth will come to his relatives at his death.
577. **ஊருக்கு ஓம்ல் (com. ஒம்மல்), வீட்டுக்கு வயிற்றெரிச்சல்.**
Fame abroad, envy at home.
“*Malice seldom wants a mark to shoot at.*”
578. **ஊர் எல்லாம் வாழ்கிறது என்று வீடு எல்லாம் அழுது புரண்டாலும் வருமா?**
Though a household weeps and rolls on the ground (in envy) saying, The whole village prospers, will (prosperity) come (to that household)?
“*Malice drinketh its own poison.*”
579. **எதிரிக்குச் சருணத்தடை என்று மூக்கை அறுத்துக்கொள்ளுகிறது போல.**
Like cutting off your nose as a bad omen to your enemy!
Said of one who hurts himself in trying to injure some one whom he hates.
“*Envy shoots at others and wounds herself.*”
“*Cutting off one's nose to spite one's face.*”
580. **ஒப்படியான் (com. ஓரகத்தி or ஒப்புடையான்) பிள்ளை பெற்றான் என்று ஒக்கப் பிள்ளை பெறலாமா?**
When her husband's brother's wife gets a child, can this woman also get one (because she is envious)? 575, 586.
581. **கணக்கப்பிள்ளை பெண்சாதி கடுக்கன்போட்டுக்கொண்டான் என்று காரியக்காரன் பெண்சாதி காதை அறுத்துக்கொண்டானாம்.**
When the accountant's clerk's wife saw that the accountant's wife had put on an ear-ring, she cut off her own ears!
582. **கல் எறிக்குத் தப்பினாலும், கண் எறிக்குத் தப்ப முடியாது.**
Though one may escape the throwing of a stone, one can't escape the glance of an (envious) eye.
“*A jealous man's horns hang in his eyes.*”
583. **சத்துரு பொருமை தனக்கே தண்டனை.**
An enemy's envy is a punishment to him.
584. **குழந்தை காய்ச்சலும், குண்டன் (or குள்ளன்) காய்ச்சலும் பொல்லாது.**
The envy of children and servants (or dwarfs) is dangerous.
It is generally thought in India that a dwarf is very cunning and very bad.
585. **நன்றாயிருந்தாலும் பார்க்கமாட்டார்கள், கெட்டாலும் தாங்கமாட்டார்கள்.**
If you are well off they envy you; if you are reduced in circumstances they shun you.
586. **பிள்ளை பெற்றவளைப் பார்த்து, மலடி பெருமூச்சுவிட்டு அழுதுதுபோல.**
As the barren woman sighed and wept when she saw her who had a child. 575, 580.

587. பொருமை நெஞ்சிலே கொள்ளிக்கட்டையால் சுடவேண்டும்.
Envy in the heart must be branded with a firebrand.
588. மாமியாருக்கு கண் மண்டை பிதுங்கிபோகிறது.
The eyes of a mother-in-law will burst out of her head.
She is proverbially jealous of the love that exists between her son and his wife.
589. மூக்கறையனுக்கு வாழ்க்கைப்பட்டால், முன்னும் போகவிடான், பின்னும் போகவிடான்.
If a woman is married to a man with a defective nose, he will not let her walk before him or after him.
He is jealous lest she should like other men. Also said of a master who is jealous of his authority.
"As jealous as the man that searched a hollow walnut for his wife's leman."
590. நான் கெட்டாலும், எதிரி வாழவேண்டும்.
Even if I am ruined, let my enemy prosper.
This proverb is unique.

JUSTICE AND INJUSTICE, PARTIALITY AND IMPARTIALITY.

ஒரம், அநியாயம், நியாயம்.

591. அடி என்கிற மந்திரியுமில்லை, பிடி என்கிற ராஜனுமில்லை.
There is no minister to say 'Strike' and no king to say 'Arrest.'
Said when persons act according to their own base desires.
592. ஆயக்காரன் அஞ்சு பணம் கேட்பான், அதாவெட்டுக்காரன் ஐம்பது பணம் கேட்பான்.
Bogus officials will ask for fifty coins; the real tax-collector demands only five.
593. எள்ளுக்காய்ப் பிளந்த விவகாரம்.
A dispute that is decided as clearly as a sesamum bean splits.
598.
The sesamum bean splits longitudinally into two even parts. Used of the decisive settlement of a dispute.
594. ஒரு கண்ணிலே வெண்ணை தடவிக்கொண்டு, ஒரு கண்ணிலே சுண்ணாம்பு தடவிக்கொண்டு பார்க்கிறதுபோல.
He looks at people after having smeared one eye with butter, and the other with lime. 762.
i.e., He looks favourably on some and severely on others.—Said when there are two boys or two daughters-in-law in a family, of whom one is favoured, and the other misused by one of his or her parents.
595. ஒருகண் மூடி, ஒருகண் முழிக்கிறது.
Shutting one eye, and keeping the other open.
"To get on his blind side."

596. ஒருதலை வழக்கு தூவிலும் செவ்வை.
A partial statement is straighter than a straight line.
A partial statement will seem clear, and a partial judge will make his judgment seem more righteous than the law itself.
597. ஓரம் சொன்னவன் ஆருக்கும் ஆகான்.
A partial man is unpleasant to everybody! 3468.
598. கண்ணிலே கண்டதை என்னுக்காய்ப் பினந்தாப்போல சொல்லவேண்டும்.
What you have seen with your eyes you should state as plainly as a sesamum bean splits. 593.
599. கேட்பாருமில்லை, மேய்ப்பாருமில்லை.
There is no one (in this community) to inquire, and no to herd you.
i.e., Every does what he likes. Often used by women.
600. மண்ணிலிருந்து வழக்கு ஓரம் சொல்லாதே.
Standing on the earth (i.e., the Goddess Prithivi) do not speak partially.
The Goddess Earth (Prithivi, Bhumadevi) is a special guardian of truth.
601. மரத்தாலி கட்டி அடிக்கிறது.
To tie a wooden *thali* and beat her.
In former days if people were unable to pay their taxes, unjust rulers would take the women's jewels, even their gold *thalis*, and beat them and give them wooden *thalis* instead. The *thali* is a marriage-token (corresponding to the European wedding-ring) tied round the neck of the bride.
602. மரியாதை ராமன் வழக்குத் தீர்த்தாப்போல.
As *Mariyathai Raman* settled disputes.
Mariyathai Raman was a judge in the ancient kingdom of the Chola kings, the hero of many tales, famous for the acuteness of his judgments. See the *Kathamamjarii*, &c.
603. வாழ்ந்த மகள் வந்தால் வர்ணத் தடுக்கு இடு, கெட்ட மகள் வந்தால் கிழிந்த தடுக்கு இடு.
When the prosperous daughter pays a visit, they say, Put the fine mat for her to sit on; when the poor daughter pays a visit, they say, Put the old torn mat for her.
Respect of persons.
604. வெள்ளரிக்காய் விற்ற பட்டணம்.
This is a town where cucumbers are sold!
i.e., A place where everything can be had except justice.
Cf. கேள்விமுறையில்லாத ஊர். A village without management.
Cf. 702 ff. 1357 ff.

STRIFE AND SLANDER.

சண்டை, கலகம்.

605. அஞ்சு ஊர் சண்டை சிம்மானம், அங்கலம் அரிசி ஒரு கவானம்.
She jumps with joy over the quarrels in five villages, and she eats
a big measure of rice at a mouthful. 196.
Used of a woman who is mighty in strife, and delights to hear about quarrels.
606. அங்கிடு தொடுப்பிக்கு அங்கு இரண்டு குட்டி, இங்கு இரண்டு சொட்டி.
A slanderer and talebearer will get two claps there and two cuffs
here. 1545.
"A tale-bearer will tell tales of you as well as to you."
"The most dangerous of wild beasts is a slanderer; of tame ones, a
flatterer."
"A gossip speaks ill of all, and all of her."
607. அண்டை வீட்டுச் சண்டை எண்ணுக்குக் குளிர்ச்சி.
A quarrel in a neighbouring house is a pleasure to the eye.
608. அவன் தொட்டுக்கொடுத்தான், நான் இட்டுக்கொடுத்தேன்.
He gave a touch, but I gave a blow.
The one did a little injury, but the other, returned it with interest.
609. ஆத்தி (or அகத்தி) காரு கிழித்தாற்போல உன்னைக் கிழிக்கிறேன்.
I will tear you to pieces as the fibres of Atti trees are torn to
pieces!
A kind of rope is made from the fibre of this tree.
610. ஆனை கண்ட பிறவிக்குருடர்கள் அடித்துக்கொண்டதுபோல.
As the men born blind quarrelled about the elephant.
The folly of disputing about things concerning which one has no informa-
tion. The proverb is from a story about four blind men who quarrelled
over their different ideas about an elephant, which is intended to show,
that it is useless for men to dispute about the unknown God.
611. உள்நாக்கும் தொண்டையும் அதிர அடைத்ததுபோல.
Like shutting up one's palate and throat.
Said of one who sulks after a quarrel.
612. உனக்கு ஆச்சு எனக்கு ஆச்சு ஒரு கை பார்க்கவேண்டும்.
The hand must see whether it is yours or mine.
i. e., We must fight the matter out.
613. எச்சிலைக்கு நாய் அடித்துக்கொண்டு நிற்கிறதுபோல.
Like a dog keeping on fighting for an old plate made of leaves.
Said of children who quarrel about sweetmeats, &c. Hindus usually eat
from plates made of leaves which are thrown away after being used once.
614. எடுத்துக் கவிழ்த்துப் பேசுகிறான்.
He speaks so as to upset you!
i. e., He speaks rudely.

615. என் கை வெல்லம் தின்கிறதா? or என் கையிலே எலும்பு இல்லையா?
Does my hand eat sugar? or Are there no bones in my hand?
A threat, meaning that the speaker can strike as well as speak.
616. ஒரு வீடு அடங்கலும் பிடாரி (or பக்ஷாரி).
A house full of termagants!
A noisy quarrelsome household.
617. கடா பின்வாங்குகிறது பாய்ச்சலுக்கு இடம்.
When a goat draws back, it is to get room to butt!
Applied to one who feels himself superior in a quarrel, and therefore quietly waits for the moment, when he can give a decisive blow.—Also to a big dog and a cur.--“Dignity and impudence.”
618. கலகம் பிறந்தால், நியாயம் பிறக்கும்.
If there be a quarrel the rights of the matter will come out.
If quarrels, misunderstandings and debts, are examined by outsiders, the truth will be found out. Used by the innocent or injured party.
619. கலகத்திலே போனபிற்பாடு, கால்மாடு தலைமாடா?
Are feet and heads distinguished after strife has begun? 1303.
620. காற்றுக் காற்றோடே போச்சது.
The wind is gone with the wind.
i.e., Let our quarrel be forgotten.
621. கீழ்க்காது மேற்காது மூனி, சண்டைக்கு ரணபத்திரகாளி.
That wretched woman has no jewels for any part of her ears, but she is good at a quarrel.
622. குட்டையைக் கலக்கிப் பருந்துக்கு இரை இடுகிறது.
Disturbing the water in a pool, and giving food to kites. 375.
A quarrel ruins the peace of a family and disperses its wealth among lawyers.
623. குருவிகூண்டை கோலால் கலைத்ததுபோல.
Like destroying the nest of a bird with a stick. 3086.
Used of slander or strife that breaks up a family.
624. குறவழக்கும் இடைவழக்கும் கொஞ்சத்தில் தீராது.
Disputes of hunters and shepherds are not easily settled.
The quarrels of stupid people are hard to settle.
625. சண்டைமுகத்தில் உறவா?
Will relationship count in a quarrel? 628, 1303.
626. சாகுழிக்காரன் காலில் விழுவதைவிட, சண்டைக்காரன் காலில் விழுவது நல்லது.
It is better to fall at the feet of him with whom you have quarrelled than to fall at the feet of a witness.
In this proverb straightforwardness is recommended. Perhaps also there is the idea, that the witness of a crime is more difficult to silence than the person wronged.
627. சொன்னதைச் சொல்லு அடி! சுனைக்கெட்ட மூனி!
O shameless woman, say what you said!

628. படுகளத்தில் ஒப்பாரியா?
Does relationship count on the battle field? 625.
629. பேச்சுக்குப் பேச்சுச் சிங்காரமா?
Is there any beauty in **speaking** words against words?
Said sarcastically about endless disputes.
630. மது பிந்து கலகம்போல இருக்கிறது.
It is like the quarrel caused by a honey drop.
Applied to quarrels arising from trifles.
“*Content not about a goat’s beard.*” “*A storm in a tea-pot.*”
631. மாரைத் தட்டி மனதிலே வை.
Beat your breast and remember.
When one of the disputants uses a bad word, the other beats his own breast to make himself remember it, that he may return it with interest.
Tamil abuse is most fluent and most indecent, and neither men nor women hesitate to use the most obscene words.
632. மௌனம் கலகநாசம்.
Silence is the end of a quarrel.
633. வந்தது (or எட்டினது) சண்டை, இறக்கடி கூடையை!
I have a quarrel with you! Set your basket down! 634.
i.e., We must have our quarrel out. Quoted about a woman of quarrelsome disposition, to whom strife is a delight.
“*A man that will fight may find a cudgel in every hedge.*”
634. வல்லிடி வழக்குச் சொல்லடி மாமி.
O mother-in-law, tell me how you wantonly caused that quarrel. 633.
Said to a person who stirs up strife without cause.
635. வெறும்வாய் மெல்லுகிற அம்மையாருக்கு நாழி அவல் அகப்பட்டது போல.
It is like a measure of bruised rice to a woman who has been working her jaws on nothing.
A sarcastic description of the joy that a quarrelsome woman finds in strife.
“*Arthur could not tame a woman’s tongue.*”

THE WORTHLESS.

உதவாதவன்.

“GIVE NOT THAT WHICH IS HOLY UNTO DOGS.”

536. எலும்பு கடிக்கிற நாய்க்குப் பருப்புசோறு ஏன்?
Why give pulse and rice (i.e., good food) to a dog, that is biting bones? 1198.
A dog is regarded as an unclean animal in all the East, because, along with the village pigs, it plays the part of scavenger.
“*What should a cow do with a nutmeg?*”

637. ஒரு சந்தி பாணை நாய் அறியாது.
A dog does not know a vessel used on fast-days from a common pot. 647.
Nothing is sacred to the wicked.
638. கலசத்துக்குத் தெரியுமோ கர்ப்பூர வாசனை?
Will a (common) pot know the smell of Camphor?
"He sprinkles incense on a dunghill."
639. கழுதைக்குத் தெரியுமா கஸ்தூரி (or கந்தப்பொடி) வாசனை?
Will an ass know the odour of musk? 849.
640. காட்டுப்பூனைக்குச் சிவராத்திரி விரதமா?
Will a wild cat observe the fast of *Sivaratri*? 651.
The *Sivaratri* is a monthly vigil in honour of Siva, but a cat will kill and eat animals and birds even on that night. No time is sacred to the wicked.
641. குங்குமம் சுமந்த கழுதை பரிமளம் அறியுமா?
Will the ass that bears a load of *Kunkuma* (a fragrant plant) enjoy the odour of it?
642. குரங்கின் தலையில் கரகம் வைத்துக் காளிகும்பிட்டதுபோல.
Like putting a pot of sacred water on the head of a monkey and worshipping *Kali*!
Kali is a malignant deity, who is supposed to be highly infuriated at any breach of the ceremonies in her temples. The most clever and capable person is always employed to carry the pot of sacred water in her presence. To give such a sacred trust to a careless man, would be incurring the Goddess' vindictive spite. The proverb is used of a person who employs a well-known fool to perform a duty that is to be done with the greatest care.
643. குரங்கு கையில் பூமாலை அகப்பட்டதுபோல.
Like a monkey getting a garland of flowers into its hands!
644. சிறுபிள்ளை கட்டின சிறுறுடைபோல.
Like a little girl wearing a small cloth. 3317.
A child too young to understand why she should wear clothes will untie her cloth and perhaps forget it altogether and run about naked. Said of one who does not appreciate his privileges, and also of one put into a position for which he is unworthy.
645. தனக்கு என்றால் புழுக்கை கலம் கழுவி உண்ணான்.
Knowing that the pot is for herself the slave-woman will not clean it before she eats from it.
Said about people who only do what work they are compelled to do, and are utterly careless about personal neatness and comfort.
646. நகிற் நாங்குச் செக்கு என்றும் சிலிங்கம் என்றும் தெரியுமா?
A dog is not able to distinguish an oil mill from a *linga*.
The *linga* is a conical stone emblem of the god Siva. The oil mill is made out of the bole of a large tree. The two are very slightly alike. The proverb means that degraded people cannot distinguish between sacred and secular things.

647. நாய்க்குத் தெரியுமா தேன்காய் ருசி?
Does a dog appreciate the sweetness of a cocoanut? 637.
"A pebble and a diamond are alike to a blind man."
648. பறைச்சி வெற்றிலைபோட்டால், பத்துவிரலும் சுண்ணாம்பு.
When a Paria woman chews betel, her ten fingers will be smeared with lime (through slovenliness).
649. பன்றிக்குட்டிக்கு ஒரு சந்தி ஏது?
What has a young pig to do with a fast day?
650. புழுக்கை ஒழுக்கம் அறியாது, பித்தளை நாற்றம் அறியாது.
A slave does not understand good conduct, and brass does not know a bad smell. 676.
651. பூனைக்கு இல்லை தானமும் தவமும்.
A cat does no charity and no penance! 640.
652. பேடி கையில் ரம்பை அகப்பட்டதுபோல.
Like *Rambha's* falling into the hands of a eunuch.
Rambha is one of the celestial courtezans in *Suwerka*, the heaven of *Indra*.
No eunuch would be better off if he caught her. Hence the proverb is used about good fortune happening to those who are unable to make use of it.

THE APPARENTLY WORTHLESS ARE USELESS.

653. ஒதி பெருத்தால், உரலாமா?
Can the *odina* tree be made into a mortar when it has grown big? 662.
Wood from the *odina* is no use at any time. The worthless will always be useless.
654. ஒதியமரம் தூணுமோ, ஒட்டாங்கிளிஞ்சல் துட்டு ஆமோ?
Will an *odina* tree make a pillar? Will a shell serve as a coin?
655. கங்கையிலே முளைத்தாலும், பேய்ச்சுரைக்காய் நல்ல சுரைக்காய் ஆகாது.
Even if it grows in the *Ganges*, a bad gourd will not become a good one.
The River *Ganges* is usually said to purify everything that comes in contact with its sacred waters.
656. கல் எல்லாம் மாணிக்கக் கல்லாமா?
Is every stone a precious stone? 2498.
657. கங்கையிலே பிறந்த நத்தை சாலக்கிராமம் ஆகாது.
A snail born in the *Ganges* will not become a *Sulagrama* stone.
The *Sulagrama* is an ammonite worshipped by the *Vaishnavas* because its spirals are supposed to contain or typify *Vishnu*.
658. காட்டுப் பேய்ச்சுரைக்காய் கறிக்கு ஆகுமா?
Will a wild gourd ever become fit to season food?
659. குப்பையிலே முளைத்த கீரை கப்பலுக்குப் பாய்மரமாகுமா?
Will a vegetable grown on a dunghill make a mast for a ship?

THE WORTHLESS MAY BE OF USE.

660. அழுக்குச் சீலைக்குள்ளே மாணிக்கம்.
A ruby may be found within a filthy cloth. 2407.
An apparently worthless man may have a good soul.
"A little body often harbours a great soul."
661. ஒடிந்த கோலானாலும், ஊன்றுகோலாகும்.
Although a broken stick, it may be of use to lean on.
662. ஒதியமரமும் சமயத்துக்கு உதவும்.
Even an *odina* tree may be useful on occasion. 654.
663. ஓட்டைபானையில் சர்க்கரை இருக்கும்.
A broken pot will hold sugar.
664. குப்பையிலே முளைத்த கொடி கூரையில் ஏறினதுபோல.
As the creeper that grew on a dunghill spread over the roof of the house,
This may also be used as a sneer against one who is thought to be an upstart.
665. சிறு தரும்பு பல்லுக்குத்த உதவும்.
Even a little straw may serve as a tooth-pick.
666. சேற்றிலே முளைத்த செந்தாமரை.
The red lotus that grew in the mud.
Women will use this about a beautiful child born of ugly parents. Men will say this about a child with a noble disposition born in a mean family.
667. நத்தை வயிற்றிலே முத்து பிறக்கிறது.
In the womb of an oyster, pearls are born.
Cf. 2005 ff.

THE WORTHLESS CANNOT ATTAIN TO WHAT IS NOBLE.

668. அக்கிராரத்தில் பிறந்தாலும், நாய் வேதம் அறியுமா?
Though a dog is born in a Brahmin street, will it know the Veda?
There are several other forms of this proverb.
669. குட்டிநாய் கொண்டு வேட்டை ஆடுகிறதா?
Is a pup any good in hunting?
570. கூலிக்குக் குத்துகிறவனாக் கேளிக்கை ஆடச் சொன்னாற்போல.
Like telling a woman who pounds rice for hire, to dance. 674.
The graceful art is beyond her.
"An emmet may work its heart out, but can never make honey."
571. கொட்டிக்கிழங்கு வெட்டுகிறவன் கோவிலில் ஊது ஆடுவானா?
Will a woman, who is digging up eatable roots, come to a temple and dance?

672. ஸ்ரீரங்கத்துக் காக்காயானாலும், கோவிந்தம் பாசிமா?
Though a crow be born at Srirangam, will it be able to say
"Govinda" ?
Srirangam is a sacred place of the Vaishnavas near Trichinopoly, Govinda
is a name of Vishnu. The meaning is, that circumstances cannot alter
character. To be in a holy place will not make a bad man good.
673. திருடனை ராஜன் முழிமுழிக்கச் சொன்னால், முழிப்பானா?
If a thief is told to look with the (bold) eye of a king, will he
be able to do so ?
A thief is afraid of being found out, and the fear in his heart prevents him
from simulating the fearless look of a king.
674. கெல்லு குத்துகிறவளுக்குக் கல்லு பரிகைத் தெரியுமா?
Can she who is pounding rice examine precious stones ? 670.

THE WORTHLESS CANNOT BE IMPROVED.

675. அழுக்கைத் துடைத்து மடியில் வைத்தாலும், புழுக்கைக் குணம்
போகாது.
Though you wipe off the dirt and place her in your lap, the
(mean) disposition of a slave girl will not leave her.
"A crow is never the whiter for washing herself often."
676. எத்தனைதான் துலக்கினாலும், பித்தளை நாற்றம் போகாது.
However much you may polish brass, its bad smell won't leave
it. 650.
677. எல்கையிலே முழுகினாலும், காக்காய் அன்னம் ஆகுமா?
Even if a crow bathe in the Ganges, it will not become a
swan. 686, 2654.
678. கழுதைக்கு ஜீனி கட்டினாலும் குதிரை ஆகுமா?
If a saddle is put on an ass, will it become a horse ? 687.
"Fine feathers do not make fine birds."
679. கழுவிக்க கழுவி ஊற்றினாலும், கவிச்ச நாற்றம் போகாது.
However much you may wash bad food, its bad smell won't go.
680. கழுத்து வெளுத்தாலும், காக்காய் கருடனாகுமா?
Though its neck is made white, a crow won't become a sacred
kite (Garudan).
"The wolf changes his hair, but not his nature."
681. கறப்புநாய் வெள்ளைநாய் ஆகாது.
A black dog won't become a white dog.
"What's bred in the bone, will never be out of the flesh."
682. கோழியின் காலில் கச்சையைக் கட்டினாலும், குப்பையைச் சீக்கும்.
Though a fowl's legs are adorned with bells, it will go and scratch
on a dunghill. 695.
"An ape's an ape, a varlet's a varlet, though they be clad in silk
and scarlet."

683. காயைக் குளிப்பாட்டி கடுவீட்டிலே வைத்தாலும், வாலைக் கிளப்பிக்
கொண்டு பி தின்னப் போகும்.
Though you wash a dog and put it in the household shrine, it
will raise its tail and go and eat filth.
There is a little shrine or a room where the domestic images, &c., are kept,
in every Hindu house.
“Wash a dog, comb a dog, still a dog is but a dog.”
684. காய் வாலைக் குணக்கு எடுக்கலாமா?
Can you get the curl out of a dog's tail?
“Crooked by nature is never made straight by education.”
685. பறைச்சி பிள்ளையைப் பள்ளிக்கு வைத்தாலும், பேச்சிலே அய்யே
என்னுமாம்.
Although a Paria woman's child is sent to school, it will still say
‘Ayyo’!
Ayyo is vulgar Tamil for *Ayo* or *Appar* meaning ‘father.’ The proverb,
means that education will not eradicate vulgarity, and that modern science
will not overcome the old science of the Sacred Books.
“Nature overcomes nurture.”—“Dogs bark as they are bred.”
“As the old cock crows, so crows the young.”
686. முக்காலும் காகம் முருகி குளித்தாலும், கொக்கு ஆகுமா?
Even if a crow is washed and bathed thrice a day, it will not
become a white crane. 677.
“Set a frog on a golden stool, and off it hops again into the pool.”
687. முட்டிக்கால் கழுதை பட்டவர்த்தன பரியாமா?
An ass with knock-knees will never become a royal steed. 678.
He who is born in an inferior position is not fit for a superior position.
Cf. 514 ff.

THE WORTHLESS ARE CONTEMPTIBLE.

688. அகத்தி ஆயிரம் காய்த்தாலும் புறத்தி புறத்தியே.
However many fruits the *akatti* tree (*coronilla*) yields, they are
only fit to throw away.
689. அருமை பெருமை அறியாதவன் ஆண்டு என்ன, மாண்டு என்ன.
It does not matter whether a person who does not appreciate
what is rare and noble, rules or dies.
690. உடைந்த (or ஓட்டை) சங்கில் ஊதை (or காற்று) பறியுமா?
Can you get a sound out of a broken conch?
Or Can wind play on a broken conch?
The conch shell is frequently used by Hindus, especially at funerals.
“A cracked bell can never sound well.”
691. எலி புழுக்கை இறப்பில் இருந்து என்ன, வரப்பில் இருந்து என்ன.
It does not matter whether rat's dung is on the beam or on the
ridge in the field.

692. கரைப்பூவுக்கும் பறைப்பாட்டுக்கும் வாசனையில்லை.
The flower of a gourd and a Paria's song have no savour.
693. முட்டுக்கு முட்டிமல்ல, மூடக் கதவுமல்ல, சன்னிதிவாசனுக்குச் சாத்தக் கதவுமல்ல.
You are neither a support to a support, nor a door to shut, nor a door in a temple gate.
Utterly useless for all purposes.
N.B.—The above are but a few out of many proverbs on this subject, many of which are but slight variations of the above.

THE UNWORTHY NOT TO BE HONOURED.

694. ஒட்டை நாழிக்குப் பூண் கட்டினதுபோல.
Like fastening a silver ring round a broken measure.
"A leaden sword in an ivory scabbard."
695. கருடன் காலில் சதங்கை கட்டினதுபோல.
Like tying little bells to the leg of a sacred kite. 682.
696. கருங்காலி உலக்கைக்கு வெள்ளிப் பூண் கட்டினதுபோல.
Like fastening a silver ferrule on a rice pounder made of ebony.
To make a rice pounder of ebony and then adorn it with a silver ferrule would be the height of folly. To honour fools is folly.
697. கள்ளிக்கொம்புக்கு வெள்ளிப் பூண் கட்டினதுபோல.
Like fastening a silver ferrule on a staff (cut from) the Kalli plant.
Wasting valuables on the worthless.
698. துப்பற்ற நாரிக்குக் கொப்பு அழகைப்பார்.
Look at the beauty of the ornament in the ear of that worthless woman.
"Garlands are not for every brow."
699. பங்கறை (i.e., பதங்குறைந்த, without beauty) சாவானுக்குப் பல் அழகைப் பார்.
Look at the beauty of the teeth of that worthless scamp.
Both these proverbs refer to privileges being enjoyed by those unworthy of them.
700. புழுக்கைக்குப் பொன்முடி பொறுக்குமா?
Can a slave sustain a crown of gold?
"As meet as a sow to bear a saddle."
701. மூக்குத்துன் போடாத முண்டத்துக்கு முப்பதுபணத்தில் வெள்ளி டப்பி.
(As useless as) a silver snuff-box costing thirty coins (i.e., very expensive) to a fool who does not use snuff!

ON INFERIOR PEOPLE WHO ARE RAISED ABOVE THEIR STATION.

" Give promotion to the rude,
They will chase away the good.
Can the dog that eats old shoes
Taste the sugarcane he chews ? "

CH. E. GOVER: *The Folk-songs of Southern India.*

702. அம்பட்டனை மந்திரித்தனத்துக்கு வைத்துக்கொண்டதுபோல.
Like a barber who was made a minister. 708, 1363, 1364, 1365.
The proverb refers to a story that tells about three men, a barber, a potter and a washerman, who were all raised to a high position by a king. They were equally little-minded, and also equally anxious to show off their dignity and authority, so they fared very badly.
703. அறுப்புக்காலத்தில் எலிக்கு ஐந்து பெண்காதி.
In harvest time a rat keeps five wives.
When the poor prosper they live extravagantly.
704. அற்பனுக்குப் பலவுஷ வந்தால், அர்த்தராத்திரியில் குடைபிடிப்பான்.
If a low-bred man obtains wealth (or authority) he will carry an umbrella at midnight. 709, 712.
In India an umbrella is a sign of affluence and authority.
" Set a beggar on horseback and he will ride to the devil."
" The higher the ape goes the more he shows his tail."
705. எருது கொழுத்தால் தொழுவத்தில் இராது, பறையன் கொழுத்தால் பாயில் இரான்.
If an ox grow fat, it will not remain in its stall; if a Pariah become fat, he will not stay on his mat! 711.
706. கண்டறிந்த நாயுமல்ல, கனமறிந்த கப்பறையுமல்ல.
He is not an experienced dog, neither is he a pot that knows politeness.
Said of upstarts who do not know their work, but are too proud to ask advice from others.
707. காக்கையின் கழுத்தில் பனங்காயைக் கட்டினதுபோல்.
Like tying a palmyra fruit to the neck of a crow. 708a, 1999.
Giving a heavy burden to a weak person.
- 707a. காறிப்போன கருணைக்கிழங்கு பழம் புளியால் பதம் பெற்றது.
The white yam that tasted rancid has been made tasty by the use of last year's tamarind.
Said of worthless people who attain prosperity through the gratuitous aid of others.
708. குடிமக்கள் துரைத்தனம் செயதுபோல.
Like menials set in authority. 702.
- 708a. குருவிக்கு கழுத்தில் தேங்காயைக் கட்டினதுபோல்.
Like tying a cocoanut to the neck of a bird. 707.
Said when a weak person is given work beyond his strength; or when such a person attempts to do work beyond his strength; or about afflictions which he has no strength to bear.

709. கோவணத்தில் ஒரு காச இருந்தால், கோழி கூப்பிட (or கூவ) ஒரு பாட்டுவரும்.
If he has a coin in his rags, he will sing a song when the cock crows. 704, 712
710. சிட்டுக்குருவிக்குப் பட்டம் கட்டினால், சட்டிப்பாளை எல்லாம் லொட லொடவென்று தத்தும்.
If you honour a sparrow, it will hop on all the pots and pans, and make them bang against each other.
711. கண்டு கொழுத்தால் வளையில் இராது, பன்னி கொழுத்தால் பாயில் இரான்.
If a crab gets fat, it won't remain in its hole; if a Palli gets fat, he won't remain on his mat. 705.
If mean people prosper they will become impudent.
"The priest when he begins the mass, forgets that ever clerk he was."
712. பன்னி கையில் பணமிருந்தால், பாதிராத்திரியில் பாடுவான்.
If a Palli-man gets money into his hand, he will sing at midnight. 709.
The Pallis are a low Sudra caste. They now claim to be of the warrior (Kshatreyas) high caste.
713. ராங்கி (rank) மிஞ்சுகும் (room) தேடுகிறது, ஆக்கிப்போட ஆன் தேடு கிறது.
His rank is exalted and he seeks a room, and he also seeks a person to cook for him.
Said of one who is too proud to do petty necessary work for himself. A vulgar proverb in mongrel Tamil.
"Beggars mounted run their horses to death."
Cf. 591 ff. 1357 ff.

DECEPTION, RUIN.

மோசம், நாசம்.

SELF-DECEPTION AND SELF-DESTRUCTION.

714. அதிகாரி வீட்டிலே திருடி, தலையாரி வீட்டிலே வைத்ததுபோல்.
Like stealing from the headman's house, and hiding the stolen goods in the house of the village watchman. 723.
"To break the constable's head and take refuge with the sheriff."
715. அவன் தன்னாலே தான் கெட்டால், அண்ணாவி என்னசெய்வான்?
If he ruins himself, what can his teacher do?
Said of a person, who through presumption rushes into ruin; and of a meddling man who undertakes work for which he has no ability, and thus loses his living.

716. அழகுக்கு மூக்கை அறுப்பான் உண்டா?
Will any one cut off his nose to increase his beauty?
"Like cutting off your nose to spite your face."
717. ஆப்பைப்பிடுங்கின குரங்கு நாசம் அடைந்ததுபோல்.
As a monkey perished by drawing out a wedge.
The story is that of the monkey who sat on a tree that some wood-cutters were trying to split and pulled out the wedge they had driven in. The wood at once closed on the monkey and he was killed.
"He brings a staff to break his own head."
718. ஆரால் கெட்டேன், நோரால் கெட்டேன்.
By whom was I ruined? By my mouth! 2506.
"A fool's tongue is long enough to cut his own throat."
"Evil that cometh out of thy mouth fliteth into thy bosom."
719. ஆனை தன் தலையில் தானே மண்ணைப் போட்டுக்கொள்ளும்.
An elephant will put earth on its own head.
"To put one's elbow into one's eye."
720. இடையன் கரடிமேல் ஆசைப்பட்டதுபோல.
Like the shepherd who lusted after a bear! 733.
To seek one's own destruction.
"He makes a rod for his own breech."
721. உண்கிற சோற்றிலே நஞ்சைக் கலக்கிறதா? (or கல்லைப்போடுகிறதா?)
Who will mix poison with the rice he is eating? (or Who will put stones into the rice he eats?)
Who will destroy his own livelihood?
722. என்னை கீக்கிக்கொண்டுவரப்போன பேய், எண்ணெய்க் கொண்டுவர இசைந்ததுபோல.
Like the devil that went to relieve his friends from bringing oilseed, but agreed that they should bring oil. 314.
He brought worse trouble over his friends whom he came to set free, for after his interference they had to crush the oil out of the seed and bring it to their master.
723. ஒளிக்கப் போயும் தலையாரி வீட்டிலா?
Though you go and hide yourself, should you do so in the house of the village watchman? 714.
"To run into the lion's mouth."
724. கம்பளியிலே சோற்றைப்போட்டு, மயிர் மயிர் என்கிறதுபோல்.
Like putting boiled rice in a blanket, and then grumbling because it is full of hair.
725. கழுத்து அறுக்கக் கத்தி கையில் கொடுத்தாற்போல.
Like giving another man a knife to cut your own throat. 731.

726. கிணற்றைத் தூர்த்தால், வயிற்றைத் தூர்க்கும்.
If you fill up the well, your stomach will be filled up (as no meal can be prepared without water).
Folly will come back to its author.
“*Birds come home to roost.*”
727. சணப்பன் வீட்டுக்கொழி தானே விலங்கு பூட்டிக்கொண்டதுபோல.
As the hempdresser's fowl entangled itself in the hemp.
Said of a person who involves himself in difficulties through his own folly.
728. செடியிலிருக்கிற ஒணை மடியில் விட்டுக்கொண்டு, குடைகிறது குடை கிறது என்கிறான்.
She takes a lizard from the hedge and puts it in her own lap, and then complains because it tickles her. 186, 735.
Said of self-inflicted evil. Also used in an obscene sense.
“*Fly the pleasure that bites to-morrow.*”
729. சேணியனுக்கு ஏன் குரங்கு?
Why should a weaver keep a monkey?
It will only damage his work. Why should a man cherish bad habits?
730. தன் வாய்க்கஞ்சியை கவிழ்த்துப்போட்டான்.
He spilt his own soup.
i.e., He destroyed his own livelihood.
731. தன்னைக் கட்ட கயிறு தானே கொடுத்தாற்போல.
Like giving a rope to bind yourself. 725.
“*I gave you a stick to break my own head with.*”
732. தான் சாக மருந்து தின்பானா?
Will any one eat medicine to kill himself?
“*Life is sweet.*”
733. தூங்குகிற புலியைத் தட்டி எழுப்பினதுபோல.
Like striking a sleeping tiger to wake him up! 720.
“*Let sleeping dogs lie.*”
734. நெருப்பிலே ஈ மொய்க்குமா?
Will flies fly into fire?
735. நெருப்பை மடியிலே முழுகிறதா?
Shall I put fire in my own lap? 728.
The two last proverbs are said by women, when blamed for being too free with men; or said by others in defence of such a woman; or by a chaste woman to a rude person who seeks her with evil intentions.
736. பிடாரியைப் பெண்டு வைத்துக்கொண்டதுபோல.
Like taking a vixen as a wife. 3572.
A *Pidāri* is a haughty, obstinate, and bad woman.
“*To make a halter to one's own neck.*”

737. மடியிலே பூனைக்குட்டியைக் கட்டிக்கொண்டு சருணம் பார்க்கிறதபோல.
Like tying up a kitten in one's lap, and looking for a good omen.
The cat is considered an ill-omened animal by Tamils.
"Don't take an ill-wisher along with you, when you start for something good."

(Cf. 3251 ff.)

ON HELPING TO RUIN THOSE WHO ARE ON THEIR WAY TO RUIN.

738. இளைத்தவன் தலையில் சொட்டு.
A tap on the head for an impoverished man. 892, 3502.
"All the world will beat the man whom fortune buffets."
739. ஏழை என்றால் எவர்க்கும் எளிது.
If he is poor he is slighted by everyone. 894.
"A low hedge is easily leaped over." "Every poor man is counted a fool."
740. ஏழையைக் கண்டால், மோழையும் பாயும்.
If it sees a poor man, even a beast without horns will butt at him.
894, 3372.
"Even a child may beat a man that's bound."
741. ஒருவன் குழியிலே விழுந்தால், எல்லாரும் கூடி அவன் தலையிலே கல்லைப் போடுகிறதா?
If a person fall into a pit, should all join and throw stones on his head? 744.
"Him that falls, all the world runs over."
742. கருவாட்டுக்காரி சந்துவிட்டால், நான் வந்துவிட்டேன்.
If the fish-wife gives me a chance, I'll take it. 194.
Used by one who wants a pretext to enter into a dispute or quarrel with somebody who is already in trouble.
743. சேற்றிலே புதைந்த ஆனையைக் காக்கையும் குட்டும்.
Even a crow will peck an elephant that has stuck in the mud.
"All bite the bitten dog." "Hares may pull dead lions by the beard."
"Little birds may peck a dead lion."
744. நரி (or குள்ளப்பார்ப்பான்) கிணற்றில் விழுந்தால், தண்டு எடு, தடி எடு என்பார்கள்.
When a fox (or a dwarf Brahmin, i.e., a mischievous Brahmin) falls into a well, all will cry: 'Bring clubs and sticks' 744
"He that is down, lie on with clubs and sticks." 744

(Cf. 287 ff. 1005 ff. 1094 ff.)

MISCELLANEOUS PROVERBS ABOUT DECEIT AND RUIN.

745. அடுக்குசட்டி புனைபோல இடுக்கிலே ஒளிக்கிறது
He hides himself in a corner like a cat near a pile of pots.
Said of one who is cunning in all he does and says.
746. அடுத்த கூரை வேரும்போது, தன் கூரைக்கு மோசம்.
When a neighbour's thatch is burning, one's own thatch is in danger.
The evil that happens to your neighbour may come home to you.
"When the neighbour's house doth burn, be careful of thine own."
747. அந்தப் பருப்பு இங்கே வேகாது.
Those beans will not be cooked here. 748, 776.
i.e., You will not take me in, however cunning you may be!
748. அவன் அண்டை அந்தப் பருப்பு வேகாது.
Those beans will not be cooked in his house. 747.
He is not to be deceived.
749. அவன் என் தலைக்கு உலை வைக்கிறான்.
He is getting the rice-pot ready for my head. 750, 1875.
He is preparing to cook my head; i.e., he is bent on ruining me.
750. அவன் கழுத்துக்குக் கத்தி தீட்டுகிறான்.
He sharpens a knife for that man's throat. 749.
Said of a deceitful person who does harm to one who least expects it from him.
751. அவன் தலையில் ஓட்டை கவிழ்ப்பான்.
She has upset a pot on his head.
Said of a wife who has ruined her husband by her extravagance.
752. ஆட்டுக் கிடையிலே கோளும் புருந்ததுபோல.
Like a wolf in a sheep-fold!
753. ஆணையும் வேண்டாம், சத்தியமும் வேண்டாம், துணியைப் போட்டுத் தாண்டு.
Neither swear nor take an oath. Spread the cloth and jump over it. 759.
To spread a cloth and leap over it is a most emphatic oath.
754. ஆழும் பாழும் அரைக் கீரை பாத்தியும்.
(As badly off as) a crop of areikkeerei on the bed of a dry lake.
The areikkeerei grows wild, and nobody looks after it, and the lake may rise any day and destroy it all. Said of a family that is totally ruined. Sometimes more briefly ஆழும் பாழும் போச்சுது.
755. அம்பட்டன் மாப்பிள்ளைக்கு மீசை ஒதுக்கினதுபோல.
Like the barber's son-in-law who had his moustaches shaved away at the marriage.
Each of his barber friends tried to make some improvement in the bridegroom's moustaches till there was not a hair left on his lip.
"Too many cooks spoil the broth."
"Many dressers put the bride's dress out of order."

756. இடையன் கெடுத்தது பாதி, மடையன் கெடுத்தது பாதி.
The shepherd destroyed half, and the fool half. 788.
In India a shepherd is considered an incarnation of stupidity.
757. இரண்டு கையும் போதாது என்று அகப்பையும் கட்டிக்கொண்டான்.
Finding his two hands were not enough, he tied on a ladle (to serve as a third hand). 524.
Said about a cunning person. This proverb is used of officials open to bribery.
758. இருந்தும் கெடுத்தான், செத்தும் கெடுத்தான்.
He destroyed while alive, and also after his death.
Tennalarama the Jester, ordered his body to be buried across the boundary line of his village. The people in the next village objected to any part of the grave being in their village. Hence strife arose and so though he had done harm while alive he did more after his death. Used when things go from bad to worse.
759. என்பது வேண்டாம், ஐம்பதும் முப்பதும் கொடு.
I don't want eighty, give me fifty and thirty. 753.
The debtor offers terms to the creditor. The creditor veils his eagerness for the money by putting his demands in other terms.
"It's six of one, and half a dozen of the other."
760. எலித் தலையில் கோடாலி விழுந்ததுபோல.
As the axe fell on the head of the rat.
Complete destruction.
761. எல்லாரும் கூடி, எனக்குக் குல்லா (or காமம்) போட்டார்கள்.
All have joined to put a cap (or Námam) on me (i.e., to deceive me).
762. ஒரு கண்ணிலே புகுந்து, ஒரு கண்ணிலே வருகிருன்.
He goes in at one eye, and comes out of the other. 594.
"He has as many tricks as a lawyer."
763. கட்டினான் தாலி, காட்டினான் கோலம்.
He tied the *thali*, and then showed his own character. 773.
Having married the girl, he showed his real disposition. Said of those who gain their ends by false pretences.
764. கண் கட்டி வித்தை காட்ட வந்தாயா?
Have you come to tie up our eyes and show off your skill? 776, 781.
765. கம்மாளன் பசுவைக் காது அறுத்துக்கொள்ள வேண்டும்.
You must only buy a *Kammalan's* cow after cutting its ears.
This caste is considered so full of deceit, that one cannot be sure that the cow a *Kammalan* wants to sell is not a wooden cow till its ears have been cut and the blood has flowed.

765a. கம்மாணன் பசுவைக் காதுத்து கொண்டாலும், உன்னை செவ்வரக்கு பாய்ச்சியிருப்பான்.

Though you buy a *Kammalan's* cow only after cutting its ears, he will have put red wax in its ears.

This proverb is a sequel to the former. The *Kammalan* knows the trick there referred to and is so cunning that he will put red wax into his wooden cow's ears so that if they are cut into they will look like red flesh. Used of a perfect rogue.

766. கழுத்துக்குமேல் கத்தி வந்திருக்கச்சே செய்யவேண்டியது என்ன?
When the knife is on the neck, what can be done?

767. காலிப் பிடித்த சனியன் ஊரைச் சுற்றி அடிக்கும்.
If the baneful influence of the star Saturn attack your legs, it will make you wander all over the village.
Some times a Hindu wife scolds a husband so much that he leaves home and wanders about.

768. காளித் தோட்டத்துக் கற்பக விருகமும் ஆருக்கும் உதவாது.
The *Kalpaka* tree in *Kali's* garden is of no use to any one.
The goddess *Kali* is so revengeful, that if anyone eat the fruits of her wonderful tree, she will kill him.--What is the good of property in the hands of those who will not make a generous use of it?

769. கிணற்றில் தள்ளி, கல்லையும் போட்டான்.
He pushed him into the well and threw stones upon him.
i.e., He betrayed and ruined him.

770. குடலைப் பிடுங்கி ஜஞ்சம் (or பூணூல்) போட்டுக்கொள்ளுவேன்.
I will tear out your entrails and wear them as my sacred cord!
768.

This proverb refers to a *Kali* or *Pidari* festival. Her priests go in the dead of the night to the burning-ground, where they kill an infant and bring its entrails in order to hang them round the neck of *Kali*, who delights in cruelty.

Said of one who boasts of his inhuman actions.

"He could eat my heart with garlic."

771. கும்பிட்ட கோவில் தலைமேல் இடிந்து விழுந்ததுபோல.
Like the temple that fell on the head of him who revered it.
Spoken of a man who has been ruined by a person whom he respected and trusted.

772. குருவுக்கும் நாமம் தடவி (or போட்டு), கோபால பெட்டியில் கை போட்டதுபோல.

Like putting a *Nāmam* on a priest's forehead, and putting your hand into the vessel in which he receives alms. 238.

Clever and daring cheating.

773. கைத்தாலி கழுத்தின்மேல் ஏறட்டும்.
Let the *thali* first be tied on the neck. 763.

i.e., Only when I am actually married to her shall I believe you mean to let me have your daughter. The proverb expresses fear of deceit.

774. கொடுத்தாற்போல் கொடுத்து வாங்கிக்கொள்ளுகிறது.
He took it back again just when he had given it. 917.
775. சிவ சொத்து குல நாசம்.
Siva's property destroys a family.
He who steals what is sacred or what belongs to a temple will be ruined.
776. ஜூல் (or காக்காய்) வித்தை காட்டுகிறேன் பராக்கில்லாமல் பார்.
I will show you magic, watch attentively ! 764, 781.
i.e., I am up to your tricks. A hint to a cheat who is trying to deceive.
“ *Stuffing is good for geese, but not for me.*”
777. தரை தட்டின கப்பல் போல.
Like a ship which has run ashore.
778. தலைக்குமேல் கை காட்டுகிறது.
To show one's hand over one's head. 260.
i.e., To revoke with the hand what has been promised by the lips. The proverb is often used in condemnation of a crafty person in power who plays a double part.
779. தலையில் கை வைத்தான்.
He put his hand on my head.
Said of one who has taken advantage of trust reposed in him to deceive and ruin those who have trusted him.
780. துஷ்ட நிக்கிரகம், சிஷ்ட பரிபாலனம்.
To destroy the wicked, and protect the good.
This Sanskrit phrase appears often in the Sastras in connection with the incarnations of the Divinity, who appeared on earth to protect the good and destroy the wicked.
781. நீ படித்த பள்ளியிலேதான், நானும் படித்தேன்.
I have studied in the very school in which you studied. 764, 776, 1324, 1811.
i.e., I am as smart as you are.
782. பழிபோட்டுத் தலை வாங்குகிற ஜாதி.
A race that blames innocent people and cuts their throats. 234.
Said of those who are unscrupulous in their treachery.
783. பாட்டி பைத்தியகாரி, பதக்கைபோட்டு முக்குறுணி என்பாள்.
Grandmother is silly ! When she gives one a small measure (of something) she says it is a big one.
Said ironically of one who is full of tricks and dodges but cannot hide her true character.
784. பின்னாலே இருந்து கூண்டு முடைகிறான்.
He keeps behind me to weave wicker-work (to bury me in).
The proverb refers to a practice of the Thuzgs, the sect of religious murderers.
785. மண்ணுக்கு இரையாம்ப் போகிறது.
It becomes food for the earth.
Said, for instance, about something destroyed by white ants ; or by a person who is pleading for help, but sees his request refused.

786. முக்காட்டுக்குள்ளே மூடு மந்திரமா?
What! Are there secret incantations inside your veil?
This proverb is used when one finds a secret plot against oneself in an apparently guileless person.—The veil is often used to signify *modesty*.
- 786a. முக்காட்டுக்குள் சமுதாடா?
What! (Did you conceal) a dagger inside your veil?
787. மேய்கிற கோழி மூக்கை ஒடித்தாற்போல.
Like breaking the beak of a fowl. 558.
If its beak is broken, it must die of starvation.—Used when the chief supporter of a family dies.
788. வாதி கெடுத்தது பாதி, வண்ணன் கெடுத்தது பாதி.
The alchemist spoiled half, and the washerman spoiled half. 756.
Neither knew his own business.
789. வேரைக்கல்லி வெந்நீர் வார்த்தான்.
He digged up the roots and poured hot water on them.
Utter destruction.
790. அவன் என்னை ஊதிப் பறக்க அடிக்கப் பார்க்கிறான்.
He tries to blow me off and make me fly away.
Tries to ruin me.

“IT IS EASIER TO PULL DOWN THAN TO BUILD UP.”

- 790a. அடுக்கிற அருமை உடைக்கிற நாய்க்குத் தெரியுமா?
Does the dog that breaks the pots understand how difficult it is to pile them up?
In the potter's house and verandah pots of all sizes are placed in great piles. It takes much time to pile them up, but it is easy to knock them down and smash them all.
791. குசவனுக்குப் பல நாள்வேலை, தமிழ்காரனுக்கு ஒரு நிமிஷவேலை.
What is many day's work for the potter, is but a few moment's work for him who breaks pots.
“An hour may destroy what an age has built up.”

LOSS.

நஷ்டம்.

LOSS UPON LOSS.

792. கலம் போனதுமல்லாமல், கண்ணுக்கும் மூக்குக்கும் வந்தது கேடு.
I have not only lost my pot, but I have also lost my eyes and my nose.
“After our loss come many.”
793. கழுதை கடித்ததுமல்லாமல், காலையும் மிதித்ததாம் (com. மெரித்ததாம்).
Not only did the ass bite him, but it also trampled on him.

794. குதிரை செத்ததுமல்லாமல், குழிதோண்டப் பத்து பணம்.
Not only has his horse died, but it has also cost ten coins to bury it.
795. கோழி போனதுமல்லாமல், குரலும் போச்சது.
Not only has she lost her fowl, but her voice is gone also.
She has lost her fowl, and her voice in screaming for it.
796. சாப்பிள்ளை பெற்றாலும், மருத்துவச்சி கூலி தப்பாது.
Though the child was still-born, the midwife did not miss her fee.
797. பிள்ளைக்காரன் பிள்ளைக்கு அழுகிறான், பணிசெய்வோன் (com. பணிச் சன்) காசுக்கு அழுகிறான்.
The father weeps for the (dead) child, the people who arrange the funeral weep for hire.
In India there are classes of low caste people whose business it is to perform last rites for the corpse.
798. முடிச்ச அவிழக்கக் கொடுத்ததுமல்லாமல், இனித்தவாய்ப் பட்டமும் கூடக் கிடைத்தது.
Besides losing the money he had tied up in his cloth, he has also been called a grinning fool!
799. விளக்கெண்ணெய்க்குக் கேடே தவிர, பிள்ளை பிழைப்பது இல்லை.
Besides losing the oil, the child did not live.
Oil is often used as medicine in India.
Cf. 301 ff.

MISCELLANEOUS PROVERBS ABOUT LOSSES.

800. அடுப்பும் நெருப்பும் போய், வாய்த் தவிடும் போச்சது.
After losing both the hearth and the fire, the bran (i.e., the food) in my mouth was lost too. 809.
"All is lost : both labour and cost."
801. ஆயிரம் மாட்டின் ஒரு மாடு உதைத்துக்கொண்டால் என்ன?
If one cow out of a thousand kicks, what does it matter?
802. உழக்கு செல்லுக்கு உழைக்கப்போய், பதக்கு செல்லைப் பன்றி தின்றதுபோல.
Like the man who toiled for a small measure of rice, while the pig (at home) ate up a big measure. 806.
803. கட்டிவைத்த பணத்தைத் தட்டிப் பறித்தாற்போல.
As the money tied up for safety was snatched away!
Spoken of the sudden loss of what was carefully protected.
804. கப்பல் ஏறிக் கடலில் கவிழ்த்ததுபோல.
Like embarking on a vessel and being shipwrecked at sea.

805. குளத்தோடு கோபித்துக் கால் கழுவாதவன்போல.
Like the man who was angry with the pool and so would not wash his feet in it!
“When a man grows angry, his reason rides out.” (II. Kings 5, 11.)
806. ஜான் ஏற, முழம் சுறுக்குகிறதா?
While rising a span, should one slip back a cubit? 802.
“One step forward and two steps back.”
807. தண்ணீர்க்குடம் உடைந்தாலும் ஐயோ, தயிர்க்குடம் உடைந்தாலும் ஐயோ!
If a water pot (a worthless thing) breaks, they exclaim ‘Alas’! and if a pot of curds (a valuable thing) breaks they say the same!
808. பிடித்த கிளையும் மிதித்த (com. மெரித்த) கொம்பும் முறிந்து போச்சது.
The branch I had seized and the branch on which I was standing both broke!
809. புது வெள்ளம் வந்து பழைய வெள்ளத்தையும் அடித்துக்கொண்டுபோகிறது.
A new flood came and carried off the old flood! 925, 1241, 3153.
The loss of what one possesses together with the loss of what one is seeking.
810. மலையைப் பார்த்து நாய் குலைத்தால், மலைக்குக் கேடோ நாய்க்குக் கேடோ?
If a dog look at a mountain and bark, will the mountain or the dog suffer?
“What does the moon care, if the dog bark at her.”
“To bark against the moon.”

THEFT, THIEVES.

திருட்டு, திருடன்.

ACCOMPLICES IN THEFT.

811. அதிகாரியும் தலையாரியும் கூடி, விடியுமுட்டும் திருடலாம்.
If the head-man and the village watch-man are in league, they can steal till daybreak. 814.
812. உளவில்லாமல் களவு இல்லை.
No robbery takes place without the help of an inmate of the house.
813. உளவனில்லாமல், ஊர் அழியாது.
A town will not be destroyed without a traitor.

814. உள்ளனும் கன்னனும் கூடினால், விடிகிறமட்டும் திருடலாம்.
If the inmate of a house and a thief are in league, they can steal till day-break. 811.
815. கன்னனும் தோட்டக்காரனும் ஒன்று கூடினால், விடியுமட்டும் திருடலாம்.
If the thief and the gardener are in league, they can steal till day-break.

THIEVES.

816. அவன் கை மெத்த கூராச்சே.
His hand is very sharp!
i.e., He is a thief.
817. ஐந்து விரலும், ஐந்து கன்னங்கோல்.
His five fingers are five crow-bars.
Said of a clever thief.
818. கட்டி அழுதிடபோது, கையும் துழாவுகிறது.
While embracing and weeping she gropes with her hand. 2311.
After a death in a house while the women sit weeping in a circle with their hands on one another's shoulders, a thievish woman will try to steal the jewels of the woman next her. Nothing is sacred to a thief.
819. தட்டான் தாய்ப் பொன்னிலும் மாப்பொன் திருடுவான்.
A goldsmith will pilfer a little gold-dust even from his mother's gold!
820. தோலிருக்க, சுளை விழுங்கி (com. முழுங்கி).
He swallowed the pulp, but left the peel intact.
Said of a thief who steals without being found out.

THEFT.

821. அள்ளிக்கொண்டே போகச்சே, கிள்ளிக்கொண்டு வருகிறான்.
While I was going away with what I had stolen, he came and pilfered from it.
822. இந்த வீட்டிலே வைத்தது மாயமாயிருக்கிறது.
What is kept in the house becomes an illusion. 830, 831.
Said when little things disappear from one's house without anybody knowing how they disappear. The illusion is to the doctrine of illusion (Maya) according to which everything is phenomenal and nothing real.
823. ஊசுக்குக் கள்ளன் உடனே இருப்பான்.
There will be a thief for a needle immediately.
Little things, if not looked after, will be stolen at once.
824. கள்ளன் பெரிதோ, காப்பான் பெரிதோ?
Is the thief great, or the watchman? 415.
The thief is more alert than the watchman.

825. கிள்ளுகிறவனிடத்தில் இருந்தாலும், அள்ளுகிறவனிடத்தில் இருக்கலா காது.

Though he who pilfers may be endured, he who steals in quantities cannot be endured.

826. கொள்ளைக்குப் போனாலும், கூட்டு ஆகாது.

When a thief goes to plunder, he should go without a partner.

827. சம்பந்தி கிரகஸ்தன் வருகிறான், செம்பு (com. சொம்பு) தவலை உள்ளே (or ironically: வெளியே) வை.

Our honest relative is coming, put all the brass pots inside (or ironically, outside)!

Used ironically about a friend in whom one has no confidence, implying that even one's relatives may be thieves.

828. கண்ட இடத்திலே திருடன் கண்போகிறது.

The eyes of a thief run over the place he sees. 972.

While he is in a place he will stealthily study it well, with intent to use his knowledge ill.

829. நரி நாலு கால் திருடன், இடையன் இரண்டு கால் திருடன்.

The jackal is a thief with four legs, the shepherd a thief with two legs.

830. நின்றகொண்டே இருந்தவன் எப்படியோ கண்ணில் மண்ணைப் போட்டு, அதை எடுத்துக்கொண்டுபோனான்.

He who just stood here has somehow managed to throw dust into your eyes and run off with something! 822, 831.

831. வைத்து வைத்தவன்போல எடுத்துக்கொண்டான்.

He carried it off as though he had placed it ready to hand. 822, 830.

THE END JUSTIFIES THE MEANS.

832. ஆயிரம் பொய் சொல்லிக் கோவிலைக் கட்டிவை.

Tell a thousand lies in order to build a temple.

Or, ஆயிரம் பொய் சொல்லி ஒரு விளக்கு ஏற்றிவை, Tell a thousand lies to light a lamp: Or, ஆயிரம் பொய் சொல்லி ஒரு தாலி கட்டிவை, and ஆயிரம் பொய் சொல்லி ஒரு கலியாணஞ் செய்துவை, Tell a thousand lies and marry.

The latter forms of the saying refer to the lies told by the bridegroom's friends to the bride's relatives about his character, person, habits and wealth, in order to make them eager to complete the arrangements for the marriage.

GENEROUSITY.

GENEROUSITY AT ANOTHER'S EXPENSE.

833. கடைத்தேங்காய் எடுத்து, வழிப்பிள்ளையாருக்கு உடைத்தாற்போல.
Like stealing a cocoanut in the market and breaking it as an offering to *Ganesa*. 360.
Ganesa is the popular god of learning and remover of obstacles.
834. பசுவைக் கொன்று செருப்பு தானஞ் செய்ததுபோல.
Like killing a cow and making its hide into shoes as a gift to a Brahmin.
The cow is sacred, and the gift of shoes made from its hide to a Brahmin cannot expiate the crime of killing it. One cannot buy merit with wealth made unrighteously.
"Robbing Peter to pay Paul."
835. வெல்லப்பிள்ளையாரைக் கிள்ளி, அதற்கு வைவேத்தியஞ் செய்கிறது.
Pinching off a little sugar from an image of *Ganesa* (that is made of sugar) and offering that sugar to the image (from which it has been stolen)!
"Broad thongs are cut from other men's leather."

CHEAP GENEROSITY.

836. ஆற்றிலே போகிற தண்ணீரை, அப்பா குடி, ஆத்தான் குடி.
O, father, O mother! drink of the water that runs in the river.
Often used of shameless claims on public money, especially public charities.
837. ஆற்றிலே ஆயிரம் காணி தானம் பண்ணினாற்போல.
Like making you a gift of a thousand acres of land in a sandy river!
A worthless gift. Sometimes used of a master who assigns much work on little pay.
838. கடிக்கமாட்டாத பாக்கு உத்தம தானம்.
The areca-nut which one cannot bite, is an excellent gift to others!
Besides being a sarcasm on a mean gift this saying is also used of the gift of a miser, which is a great thing to him however small others may think it. There is a Telugu song that tells how a miser mourned because he had to pay a few cash for the wood for the funeral pyre of some one who died in his house.

HABIT.

வழக்கம்.

THE NATURAL DISPOSITION CANNOT BE CHANGED.

839. ஊத்தை போகக் குளித்தவனுமில்லை, பசி போகத் தின்றவனுமில்லை.
No one gets rid of dirt by bathing, and no one has his hunger satisfied by eating.
The dirt and the hunger will soon return; the washing and the eating must be repeated.
840. எத்தனை புடம் இட்டாலும், இரும்பு பசும்பொன்னாகுமா?
Will iron become fine gold, however often refined?
841. குணத்தை மாற்ற குரு இல்லை.
There is no priest who can change the natural disposition. 122.
842. ஜென்மத்தில் பிறந்தது செருப்பால் அடித்தாலும் போகாது.
What is born with you will not leave you even if beaten with slippers. 850.
"He who is born a fool is never cured."
843. தண்ணீர் வெந்நீரானாலும் நெருப்பை அவிக்கும்.
Though cold water is made hot, it will put out fire. 2372.
"Foul water as soon as fair, will quench hot fire."
844. வெங்காயத்துக்கு (or வெள்ளைப்பூண்டுக்கு) எத்தனை வாசனை கட்டினாலும், தூக்கத்தையே வீசும்.
However many perfumes you put on an onion it will still emit a bad smell.

Cj. 514 ff. 852, 858-860, 873 ff.

THE POWER OF HABIT.

845. அங்காடிக்காரியைச் சங்கீதம் பாடச்சொன்னால், வெங்காயம் கருவேப் பிலை என்பாள்.
If you ask a woman, who goes about the street selling vegetables to sing a song, she will only go on crying, 'Onions and greens'!
846. அம்மணத்தேசத்தில் கோமணம் கட்டினவன் பைத்தியக்காரன்.
He who ties on a rag in a country where all go naked will be considered a mad man.
"You must do in Rome as Rome does."
847. அருமை மருமகன் தலைபோனாலும் போகட்டும், ஆதிகாலத்து உரல் போகலாகாது.
Although the head of your dear son-in-law comes to grief, it does not matter; but see that the rice-mortar you have inherited comes to no harm.
Said about overvaluing that which is old because it is old, and undervaluing that which is recent or new because it is not ancient.
"Custom is the plague of wise men and the idol of fools."

848. ஊருக்கு எல்லாம் ஒரு வழி, உனக்கு ஒரு வழியா?
The whole village has one way (of doing things) ; do you want a different one ? 2828.
Said as a rebuke to one who makes innovations.
849. கந்தப்பொடிக்க கடைக்காரனுக்கு வாசனை தெரியுமா?
Is a merchant who sells scented powder, able to smell it ? 395, 639.
He has got so used to it, that he does not perceive it. Constant association with anything, good or evil, is apt to give rise to indifference to its moral worth.
850. தொட்டில்பழக்கம் சுடுகாடுமட்டும்.
Habits acquired in the cradle last to the grave. 842.
“ *What belongs to nature lasts to the grave.*”

CASTE.

ஜாதி, குலம்.

851. அசலிலே பிறந்த கஸ்மாலம்.
He is dross born from pure metal ! 252, 545a.
Said sarcastically to a worthless person who prides himself on belonging to a high caste.
852. அவன் ஜாதி எந்தப் புத்தி. குலம் எந்த ஆசாரமோ, அதுதான் வரும்.
A man will inherit the intellect and the rites of his caste. 856.
The characteristics of a man's caste will show themselves in him, however much he tries to hide them.
“ *Nature will out.*”
853. கலம் கலந்தால், குலம் கலக்கும்.
If we mix our pots (i.e., If we take food together), our castes will get mixed.
People of different castes and sub-castes cannot eat together without contracting ceremonial defilement.
854. கண்மத்தினால் ஜாதியேயன்றி, ஜென்மத்தினால் ஜாதியில்லை.
One does not belong to a caste by birth, but by reason of actions done in a former existence.
Explained in the Mahabharata :—நன்னெறி நல்ல நடக்கையுடைய வர்கள் எவர்களோ, அவர்களை நல்ல ஜென்னம், only those who walk in the right way with good conduct are of good birth.
855. குணம் பெரிதேயன்றி, குலம் பெரிதல்ல.
Not caste, but virtue is great.
856. குலம் எப்படியோ, குணம் அப்படியே.
As his caste is, so is his character. 852, 1392.

857. குலம் குப்பையிலே, பணம் பந்தியிலே.
 High caste lies on a dunghill, wealth has the feast.
"Worth has been underrated ever since wealth was overvalued."
858. சந்நியாசிக்கும் ஜாதிமானம் போகாது.
 Even an ascetic (who has renounced all) has not lost pride in his caste.
859. ஜாதிவாக்கு ஜங்கிடவாக்கு, இலுப்பைப்பூ தொனை வாக்கு.
 The caste's custom is common to every village, just as there are holes in every *Iluppai* flower.
 The faults and shortcomings of a caste mark the caste wherever it is found.
 Low caste people often attempt to mingle with the higher castes, but they find it difficult, as their mannerisms of speech betray them.
860. வம்சத்து (com. வங்குசம்) வாழகைக்கு ஒரு குடுவை பொங்கலிட்டா லும் போகாது.
 The habit of your caste will not leave you even if you boil a vessel full of rice as an offering to it.
 A man can never lose the sentiments of his caste.
Cf. 839 ff.

ABSTINENCE FROM MEAT.

861. ஆடு தின்பானாம், இரண்டு ஆடு தின்பானாம், ஆட்டைக் கண்டால், சீச்சி என்டானாம்.
 She will eat a sheep, yea even two, but if she sees one, she exclaims: "fie, fie"!
 Used ironically of those who profess not to eat flesh, but who really enjoy it.
862. உப்புக் கண்டம் பறிகொடுத்த பார்ப்பாத்திபேரில்.
 Like the Brahmin woman who had lost her salted mutton!
 1025.
 Used when something is lost, that the owner dare not enquire after for fear of public disgrace. Brahmins are not allowed to eat flesh in any form. By the rules of her caste the Brahmin woman ought not to have had any salted mutton to lose; and when it was lost she dare not inquire about it, lest she should be turned out of her caste and disgraced for breaking caste rules.
863. ஒருபொழுது (or ஆசாரப் பூசை)ச் சட்டி, அதின்மேல் கவுச்சிச் சட்டி (or மீன்கறி).
 The pots used daily by flesh eaters are put on the top of the pots kept for sacred purposes! 2281.
 The two ought never to come in contact as the former defile the latter. Said in sarcasm about those who make great professions of ceremonial piety but do not carry them out.

864. கீற்றிலே (com. கீத்திலே) வேண்டாம், சாற்றிலே வாரு.
Do not give me any piece of meat. Give me the broth only.
865. கொன்றால் பாவம், தின்றால் தீரும்.
If you kill an animal, it is sin; but if you eat it, you will get rid of the sin!
Killing is a sin, but among many Sudra sub-castes the eating of flesh is allowed.
866. சாற்றிலே பீ இறுத்தாற்போல வாரு.
Strain the filth from the soup and let me have the soup.
867. சாற்றிலே வேண்டாம், தெளிவிலே வாரு.
I don't want the soup (with the meat in it). give me the clear soup only!
864, 866, 867 and 869 all mean the same. What the person says he does not want, is exactly what he wants. These proverbs are sarcasms on the growing disregard for Shastraic rules against flesh eating.
868. சுத்த சைவம், மரக்கறி எல்லாம் தன்னுபடி.
He is a pure vegetarian, so throw all vegetables away.
Said ironically to one, or about one, who pretends to be a strict vegetarian.
- 868a. சைவத்துக்கு ஆசைப்பட்டு மரக்கறி தள்ளிவிட்டேன்!
I wish to become a vegetarian, and so I have given up vegetables!
869. ஞாயிற்றுக்கிழமை ஒருபொழுது நண்டு வேண்டாம், சாறு விடு.
I don't want crabs as it is a fast day; pour out the soup only for me. 867.
"As good eat the devil, as the broth he is boiled in."
870. நாலாம் தலைமுறையைப் பார்த்தால், நாவிதனும் சிற்றப்பனாவான்.
If you look back four generations you may find that a barber is your uncle.
871. சைவ முத்தையா (a name) முதலியாருக்குப் சமைத்துப்போட வன்னுவப் பண்டாரம்.
A Pariah priest cooked for the vegetarian, Muttaiya Muthaliyar!
The Muthaliyar's professions of vegetarianism, which is counted a virtue in India, were overthrown by the fact that his cook was a flesh-eating Pariah.
872. சைவம் முற்றி, எலும்பு எலும்பாய்க் கழியுது.
Pretending to severe vegetarianism he excretes bones.
An ironical and rather vulgar proverb denoting that the professed vegetarian is really a flesh eater.

WHAT IS DONE CANNOT BE UNDONE.

திருப்புதல், மாற்றல்.

873. அணை கடந்த வெள்ளம் அழுதாலும் வராது.
Will the flood that has leaped over its banks go back if you weep ?
874. உறியிலே கட்டித் தூக்கினாலும், அழுகற் பூசனிக்காய் அழுகலே.
Though a rotten gourd is hung up in a net (*uri*), it is still a rotten one.
875. ஒரு பணம் கொடுத்து அழச்சொல்லி ஒன்பது பணம் கொடுத்து ஓயச்
சொன்னால் ஓயுமா?
If you have paid him one small coin to weep, will he cease weep-
ing if you give him nine coins ?
Easy to do evil, hard to remedy it. See 884 N.B.
"Give the piper a penny, and two pence to leave off."
876. கறந்த பால் முலைக்கு ஏறுமா?
Can milk that has been drawn, enter the udder again ?
"Can a man be born again."
877. காய்ந்த இரும்பு குடித்த நீரை வராது.
The water the hot iron has drunk, will not come back !
878. கோபம் வந்து கிணற்றில் விழுந்தால், சந்தோஷம் வந்தால் எழுந்திருக்
கலாமா ?
If you get angry and fall into a well, will you get out by trying
to feel happy ?
"Anger begins with folly, and ends with repentance."
879. கோபத்தில் அறுத்த மூக்கு சந்தோஷத்தில் வருமா ?
Will happiness restore a nose that has been cut off in anger ?
A jealous husband in India sometimes cuts off his wife's nose in his anger.
If the quarrel is made up and he lives happily with his wife again, he
would like to undo what he has done, but, of course, cannot.
880. சுகொடு போன பிணம் திரும்பாது.
A corpse that has gone to the burning ground will not come back.
881. சோறு சிந்தினால் பொறுக்கலாம், மானம் சிந்தினால் பொறுக்கலாமா ?
If boiled rice be spilt, it may be picked up ; but if honour be
lost, can it be had back ?
882. தோண்டக் குறுணி, தூர்க்க முக்குறுணி.
One measure for digging, but three for filling up again.
883. சுண்டைக்காய் கால் பணம், சுமைக் கூலி முக்கால் பணம்.
The price of the *sundakai* (a vegetable) is a quarter of a *panam*,
the charge for carrying it is three times as much !

884. செத்த ஆடு கால் பணம், சுமைக் கலி முக்கால் பணம்.
 The price of the dead sheep is a quarter of a panam, the charge for carrying it is three times as much !
 N. B.—Nos. 875, 883 and 884 scarcely come in this section, but it is difficult to class them more accurately. The idea in them seems to be that what is begun without thought, must be completed, though it involves much labour and loss.
885. மறந்து செத்தேன், பிராணன் வா என்றால் வருமா?
 I forgot myself and died ; if I call my life back, will it come ?
 Used of one who thoughtlessly does something wicked ; which he cannot rectify.
 “ *Evil comes to us by ells, and goes away by inches.*”
886. முப்பது பணம் கொடுத்தாலும், மூளிப் பட்டம் போகாது.
 Though you give thirty panams, a bad name will not forsake you.
 “ *Give a dog an ill name, and you may as well hang him.*”
 Cf. 514 ff. 839 ff. 994 ff. 1288 ff.

FORBEARANCE, LENIENCY, PLIABILITY.

இளக்காரம், இளப்பம், தாக்ஷினியம்.

887. அறிந்த பார்ப்பான் சிறேகிதன் ஆறு காசுக்கு மூன்று தோசையா ?
 The Brahmin he knew as his friend, gave him only three cakes for six cash.
 He ought to have given him six.
888. அறிந்தவன் என்று கும்பிட அடிமை வழங்கிட்ட கதை.
 The story of the man who bowed down to his friend, and was claimed by this friend as his slave !
889. ஆள் இளப்பமாயிருந்தால், (or ஏமாந்தவனானால்) எமனையும் நமனையும் பலகாரம் பண்ணுவான்.
 If Death present himself without his terrors, she will take advantage of it and cook him in a cake. 2649.
 A shrew will take advantage of the least indulgence to get the upper hand over her husband or master
- 889a. இளைப்பு ஒட்டினால் எமனையும் நமனையும் பலகாரம் பண்ணுவான்.
 If you allow her leanness to be cured by with good eating, she will make Death into a cake.
890. ஆளைப் பார்த்தான், வாயில் ஏய்த்தான்.
 He saw him, and deceived him in his own mouth. 3372.
 “ *He did him in the eye.*”

891. ஆனைக் கண்டு ஏமாத்துமாம் (or ஏய்க்கும் or மிரட்டுமாம்) ஆலக் காட்டு பேய் (or கரி).
The devil (or jackal) that lives in the banyan grove, sees a man and cheats him (or intimidates him).
They will harm no one who turns a bold face to them.
Cf. ஏமாந்தவனை ஏமாத்துகிறது, to deceive him who can be deceived.
"An easy fool is a knave's tool."
892. உழுதிற மாட்டை துகத்தால் அடித்ததுபோல்.
Like beating the ploughing ox with the yoke. 738, 3502.
Said about the ill-treatment of an inferior who has done good service; or about over-severe punishments.
893. எதிரி இனப்பமானால், கோபம் சண்டப் பிரசண்டம்.
If your opponent betrays weakness, then your rage will be overwhelming.
894. எதிர்த்தவன் ஏழை என்றால், கோபம் சண்டானம்.
If your opponent is a poor man, your rage will be savage. 739.
895. என் இனக்காரம் வினக்காய் எரிகிறது (com. எரியுது).
My good nature burns like a lamp.
i.e., All in the house know my good nature or my submissiveness and I suffer, just as a lamp wastes by burning. Said by an overworked daughter-in-law or by a servant.
"The least boy always carries the greatest fiddle."
"A candle lights others and consumes itself"
896. ஏர் உழுதிறவன் இனப்பமானால், எருது மச்சான் முறை (or மைத்துனன்) கொண்டாடும்.
If the ploughman is yielding, the bullock will treat him like a brother-in-law!
If the superior is weak, the inferior will get his own way.
897. ஏனவாயனைக் கண்டானாம், ஏணிப்பந்தம் பிடித்தானாம்.
Seeing that her husband was a simpleton, she carried the torches very high.
i.e., Knowing his easy-going foolishly kind nature, she did what she liked without regard to his wishes.
"She wears the breeches."
898. ஏமாந்தால் நாமம் போடுவான், இளைப்பு ஒட்டவில்லை.
If I am yielding he will put a Namam on me (i.e., cheat me). but he is too weak to try (or he has no chance). 910.
899. ஒடுகிறவனைக் கண்டால், தரத்துகிறவனுக்கு இனக்காரம்.
Seeing the pursued man run away, makes (pursuit) easy to the pursuer.

900. கண்குத்திப் பாம்புபோல் கண்ணிலே மண்ணைப் போடுகிறான்.
He throws earth into your eyes with the malice of a whip-snake.
The green whip-snake is said to hide itself in the tops of palms and wait for the drawer of palm juice to climb up. When he nears the top the snake darts forth and strikes out his eyes. Here it is used as an emblem of malice.
901. கொட்டினால் தேன், கொட்டாவிட்டால் பின்னேப்பூச்சி.
If it sting it is a scorpion; if not, it is only a mud-gryllus.
902. கொல்லன் எளிமை (or பேதமை) கண்டு, குரங்கு காலுக்குப் பூண் கட்டச் சொன்னதாம்.
It is said, that a monkey seeing the good nature of the blacksmith, asked him to adorn its legs with anklets!
Said of one who is so good natured, that every one takes advantage of him.
903. தாங்கித் தாங்கிப் பார்த்தால், தலைமேல் ஏறுகிறான்.
If you treat a person too leniently, he will jump on your head.
If a servant says he will leave, but is coaxed to stay, he will treat his employer with contempt.
904. தாக்ஷிணியம் தன நாகம்.
Over complacency is the ruin of wealth. 1085.
i.e., The inability to say 'No.' (*Tikshingam*) is ruinous to all material prosperity.
"Foolish pity spoils a city."
905. தாய் தூற்றினால் ஊர் தூற்றும், கொண்டவன் தூற்றினால் கண்டவன் தூற்றுவான்.
If a mother slanders her daughter, the village will slander her also; if the husband slanders his wife, every body else will slander her. 3200.
906. பூச்சி பூச்சி என்றால், புழுக்கை தலைமேல் ஏறும்.
If you speak kindly to a maid-servant, she will jump on your head.
If servants be treated too kindly, they will take advantage of their employer.
"He that handles a vettle tenderly is soonest stung."
Cf. 738 ff. 3334 ff.

DESIRE.

ஆசை.

VAIN WISHES.

907. ஆசையிருக்கிறது தாசில்பண்ண, அமிசை (prop. அமிசம்) இருக்கிறது கழுதை மேய்க்க.
He has the desire to rule over a district, but his lot is to herd asses.
"The wolf loses his teeth, but not his inclination."
"If wishes were thrushes, beggars would eat birds."

908. எழுந்திருப்பான் காலில்லை.
She would like to stand up, but has no legs.
Said of one who wants to do mischief, but lacks the power.
909. குருட்டுக்கோழி தவிட்டுக்கு வீங்கினதுபோல.
The blind bird had a great desire for bran.
Its blindness prevented it from finding any.
910. தம்பி கவர்னர் (Governor) ஆவான், இளைப்பு ஒட்டவில்லை.
The younger brother wants to be the governor, but his feebleness prevents him. 898.
“If you cannot bite, don't show your teeth.”
911. தம்பி உழுவான், மேழி எட்டாது.
The younger brother would plough, but he cannot reach the handle of the plough.
“If wishes might prevail, shepherds would be kings.”
912. முடவன் கொம்புதேனுக்கு ஆசைப்பட்டதுபோல.
Like the lame man who wanted the honey up in the tree. 1017
Said of a person who craves for something beyond his reach.
“The grapes are sour.”

(cf. 1669 ff. 2670 ff.)

DISAPPOINTED DESIRES.

913. அழுகிற பின்னாக்கு வாழைப்பழம் காட்டுகிறதுபோல.
Like showing a plantain (or banana) to a crying child.
The sight of the fruit only makes the child cry more.
914. ஆசை சொல்லிக்காட்டி, மேச்சம் செய்கிறது.
To excite desires and then deceive. 2363.
To give hopes either by promises, ambiguous words or invitations, but finally to disappoint the hopes formed.
915. என்னை நம்பாதே, தாலி வாங்காதே.
Do not trust in me and take off your *ihili* !
Said about one who disappoints the faith that others have in him. The saying is, literally, a warning to a married woman not to forget her marriage vows. It is also explained as follows :--In the *Woddar* (navvy) caste a widow is allowed to remarry, and may wear the *ihili* given to her by her first husband up to the day of her second marriage. There was a lazy *Woddar* who wanted to marry a certain hard-working widow so that he might live on the profits of her work. One day he found out that she had the same idea in her mind about him, so he uttered the above words, meaning, If you want to remarry in order to live an idle life, don't marry me.

916. ஏறவிட்டு, ஏணியை வாங்குகிறது.
What! make me mount (a tree) and then remove the ladder!
Do not excite hopes only to deceive them.
917. கலத்தில் சோற்றை இட்டுக் கையைப் பிடித்தாற்போல.
Like serving up rice in a vessel and then laying hold of your
hand (to prevent you from eating it). 774.
To promise and afterwards disappoint.
"Give a thing and take again, and you shall rue in hell's rain."
918. கிளியை வளர்த்துப் பூனை கையில் கொடுக்கிறதா?
Is it right to rear a parrot and then leave it to the claws of a cat?
919. கொடுக்கிறேன் என்றால் ஆசை, ஆட்க்கிறேன் என்றால் பயம்.
If I say I will bestow, I give hope; if I say I will beat, I cause
fear. 1095
Promises and threats should be carried out.

Cf. 219 ff. 239 ff. 913 ff. 2328 ff. 2373 ff.

UNGRATEFUL GREEDINESS.

920. இடம் கொடுத்தால், மடம் பிடுங்குவான்.
If you give him a place (to lie down in), he will take the whole
hermitage.
"Give a rogue an inch and he'll take an ell."
921. இடுப்பு வைத்த இடம் எல்லாம் ஆடுப்பு வைத்தான்.
Wherever he got a place to lie on, he made a hearth.
"Give me a seat, and I will make myself room to lie down."
922. ஈனருக்கு இடங்கொடுத்தால், இல்லிடம் கைகொள்வான்.
If you make room for a mean person, he will take your whole
house.
"He that takes the devil into his boat, must carry him over the
sound."
923. உம் (com. உ) என்கிறாளும் தாமாகுழி, ஒட்டிக்கொண்டாளாம் மீனாகுழி.
Kamakshī (Siva's wife Parvati) only said 'um,' but Mēnakshī
(Kuberan's daughter) stuck to her. 963, 980, 1934.
After the former had promised a thing, the latter did not leave her till she
got it. Siva and Kuberā are popular deities.
924. ஏறம்பு ஊர இடங்கொடுத்தால், எருதும் பொருடும் உள்ளே செலுத்து
வான்.
If you leave sufficient room for an ant to creep in, he will drive in
his bullock and its load!
"Give a clown your finger and he will take your whole hand."

925. ஒண்ட வந்த பிடாரி ஊர் பிடாரியைத் துரத்தினதுபோல.
Like the goddess that came and asked for a place to rest, and then expelled the goddess of the village. 809.
Hindu applications of this proverb would be:—The Brahmins came to India for shelter in ancient times; but made themselves the priests and masters of the land: the English came to trade, but have taken all authority out of the hands of the Brahmins.
“*I gave the mouse a hole, and she is become my heir.*”
926. கிட்டவா நாயே என்றால், மூஞ்சியை (prop. முகத்தை) நக்குகிறது.
If you say, Come here, dog! it will lick its face and come (cringing).
If spoken to kindly it will beg for something to eat. If low people are encouraged at all they will try to make profit of the kindness shown to them.
“*The dog wags its tail, not for love of you, but of your bread.*”
927. தாதன் ஆட்டம் திருப்பதியிலே தெரியும்.
The tricks of a Vaishnava mendicant are known in Tirupathi.
These mendicants will come to villagers and promise to help them to perform religious rites at the sacred shrine at Tirupathi, but when they have persuaded the villagers to make a pilgrimage to the shrine and have got them to the place they refuse to do anything unless handsomely rewarded, at the same time threatening these ignorant people with the anger of the deity unless they conform to their demands. A man's greed is best known in the place where he has most influence.
928. நரிக்கு இடங்கொடுத்தால், கிணைக்கு இரண்டு ஆடு பிடிக்கும்.
If you give any room to a jackal, it will take two sheep from your flock.
929. விரல் துழைய இடங் கொடுத்தால், உரலை (or தலையை) துழைக்கிறான்.
If you give room for him to push in a finger, he will push in a rice-mortar (or his head).
930. வெள்ளைக்காரனுக்கு ஆட்டுத்தோல் இடங்கொடுத்தார்கள், அது அறுத்து, ஊர் முழுதும் அடித்து, இது என்னு என்றுன்.
(Our ancestors) gave as much room as a sheep-skin can cover to a European, but he cut it into bits, conquered the whole place, and said, “This is mine.”
Cf. 2172 ff.

“GRASP ALL, LOSE ALL.”

931. அறச்செட்டு முழுநஷ்டம்.
Over niggardliness is utter loss.
“*Much would have more, and lost all.*”
932. கடுஞ்செட்டுக் கண்ணை (or தயவை)க் கெடுக்கும்.
Stinginess ruins the eyes (or one's sense of sympathy).
“*A covetous man is good to none, but worst to himself.*”
933. கன ஆசை, கன நஷ்டம்.
Great desire, great loss.
“*Avarice bursts the bag.*” “*All covet, all lose.*”

934. பேராசை தீராத் தரித்திரம்.
Much greed is endless poverty.
935. வட்டி ஆசை முதலுக்குக் கேடு.
Greed of high interest is loss of capital.

COVETOUSNESS.

936. அசுலாஹ் (or ஊராஹ்) உடமைக்குப் பேயாய்ப் பறக்கிறது.
He flies like a devil after a neighbour's property.
"No one is content with his lot."
937. அரிசி அள்ளின காக்காய்ப்போல.
Like the crow that plundered the rice.
A crow that has once eaten rice, always seeks more.
"As greedy as a dog."
938. குட்டிபோட்ட நாய்போல அலைகிறது.
To be as anxious as a dog that has pups.
A mother-in-law often applies this to a daughter-in-law who covets some luxury: but it is also applied to all kinds of desires.
939. பிடிபிடியாய் நட்பால், பொதிபொதியாய் விளையுமா?
If you plant rice by the handful only, will it grow up in sheaves?
933.
Said sarcastically to children who fill their mouths greedily when eating.
"He that grasps at too much holds nothing fast."
940. பொன் காப்புக்கு ஆசைப்பட்டுப் புலி கையில் அகப்பட்டதுபோல.
He longed for the gold bracelets and was caught by the tiger!
The story is told in the *Panchatantra*. A certain tiger grew too old to hunt and was dying of hunger, when he thought of a device for securing a meal, and wove a bracelet of yellow grass round his paw. A Brahman who came that way saw the bracelet and believing it to be gold, coveted it. The tiger, who professed intense penitence for all his former sins, declared that he would give the bracelet to the Brahman, if he would take it. The Brahman, led by his avarice approached to take the gift, and was killed and eaten by the tiger.
941. மந்தையிலும் பால், வீட்டிலும் தயிரா?
If (you take) the milk when with the herd, can you have curds at home?
"The first cut and all the loaf besides."

(Cf. 1205 ff.)

CONFLICTING DESIRES

942. ஆசை அவன்மேல், ஆதரவு பாய்மேல்.
He wants the woman, but he loves his mat!
Parsimony versus lust.

- 942a. ஆற்றிலே ஒருகாலும், சேற்றிலே ஒருகாலுமாயிருக்கிறான்.
He stands with one leg in the river, and one in the mud.
943. இரண்டு வீட்டிலும் கலியாணம், இடையில் செத்ததாம் நாய்க்குட்டி.
A wedding was going on in two houses; the pup died between them. 951.
"He that hunts two hares oft loseth both."
"Between two stools he falls to the bottom."
Kashmiri: "The washerman's dog is not of the house, nor of the ghil."
944. இரண்டு ஆட்டிலே ஊட்டின குட்டி ஆனான்.
He has become a lamb that sucks two sheep.
Said of one who tries to take advantage of the favour of several persons instead of cleaving to one patron, and finds that the end of all his scheming is failure and disappointment.
"No man can serve two masters."
945. இரண்டு ஓடத்தில கால் வைக்கிறதா?
Can you keep your legs in two different boats?
946. ஏறச்சொன்னால் ஏறுதுக்குக் கோபம், இறங்கச்சொன்னால் நொண்டிக்குக் கோபம்.
If a lame man is told to mount a bull, the bull gets angry; if he is told to dismount, he gets angry.
Said for example, when a mother-in-law and her daughter-in-law quarrel and the girl's husband does not know what to do, for if he sides with either party, he offends the other.
947. கம்புக்குக் களை வெட்டினாற்போலும் இருக்கவேண்டும், தம்பிக்குப் பெண் பேசினாற்போலும் இருக்கவேண்டும்.
Appear as if you were weeding the corn, and as if you were arranging the marriage of your younger brother! 220.
"Killing two birds with one stone."
948. காசுக்கு ஒரு குதிரையும் வேண்டும், காற்றைப்போல பறக்கவும் வேண்டும்.
He wants (to buy) a horse for a few cash, but it must run as swiftly as the wind.
949. கூழுக்கும் ஆசை, மாவுக்கும் (or மீசைக்கும்) ஆசை.
He is fond of gruel, and of flour (or of his moustache).
950. சொன்னான் ஆய் (தாய்) செத்துப்போவான், சொல்லாவிட்டால் அப்பன் செத்துப்போவான்.
If I tell it, the mother will die; if I don't tell it, the father will die.
A man caught a hare and gave it to his wife to cook. The hare ran away, and the wife to avoid her husband's anger killed their cat and prepared it for dinner. The son who happened to know this, to save his father from eating the cat, came running in and threw one of his slippers into the rice and the other into the curry and ran off.—Used when one servant knows something bad of another and desires to inform their master but fears his fellow-servant's vengeance.

951. துக்கல் ஊரிலும் கலியாணம், துடியல் ஊரிலும் கலியாணம், நாய் அங்கே ஓடியும் கெட்டது, இங்கே ஓடியும் கெட்டது.
There was a wedding in the villages of Tukkal and Tudiya, the dog ran to one, but got nothing, and to the other but got nothing. 943.
952. பணமும் பத்தாயிருக்கவேண்டும், பெண்ணும் முத்தாயிருக்கவேண்டும், முறையிலேயும் அத்தைமகளாயிருக்கவேண்டும்.
The money (that has to be paid for my bride) must be ten panams only, the girl herself must be a pearl, and she must also be the daughter of my father's sister.
The bridegroom wants to give a very small dowry for his bride, but is very exacting in his requirements.
953. பாம்பு சாகாமல், பாம்பு அடித்த கோலும் முறிக்காமல் இருக்கவேண்டும்.
It must be done without killing the snake, and without breaking the stick that strikes the snake.
Said of one who wants to force something from another, but without injuring him.
954. மதில்மேல் பூனைபோல.
Like a cat upon the wall.
No one can say which side it will jump. Used about cases in the law courts of which the result is not certain.
955. மெல்லவும் மாட்டாமல், முழுங்கவும் மாட்டாமலிருக்கிறான்
He will not chew it, nor will he swallow it.
He will not tell his secret or sorrow, nor have done with it.

"COUNTING THE CHICKENS BEFORE THEY ARE HATCHED."

956. அக்காடு வெட்டி பருத்தி விதைக்கிறேன் என்றால், அப்பா எனக்கு ஒரு துப்பட்டி என்கிறான் பின்னை. அதற்கு அப்பன் கைகால் பட்டுக் கிழியப்போகிறது, மடித்துப் பெட்டியிலே வை என்கிறான்.
If the father says, I will cut down that forest and sow cotton seed; the son replies, Father give me a new cloth. On this the father remarks. It is too long for your legs and hands; it will be torn; fold it up; and put it away in the box! 960, 1282.
A variation of the last clause is: அதற்கு அப்பன் காலிலே மாட்டி கிழிக்கவா என்று கன்னத்தில் அடித்தான். On this the father remarks, What! will you tear it with your feet? and boxes his ears.
The boy takes for granted that the cotton has grown up and been woven. The father takes for granted that the boy has got the cloth. Used of premature and unreasonable requests and hopes.
957. ஊர் உண்டாகியல்லவோ கிழக்கே மேற்கே உண்டாகவேண்டும்.
When you have built the village, then talk of East and West.
"Don't holloa till you are out of the wood."
958. ஏருமை இருந்தால் அல்லவோ பால் கறக்கவேண்டும்.
When you own a buffalo, then milk it.

959. எருமை வாங்குமுன் நெய்விலை கூறுகிறதா ?
Should *ghee* (clarified butter) be offered for sale, before a single buffalo is bought ?
“ *Don't reckon your eggs before they are laid.*”
960. பருத்திக்கு உழும் முன்னே, தம்பி எட்டுமுழம் என்கிருன்.
Before ploughing in order to plant cotton, the younger brother asks for eight cubits of cotton-cloth. 956, 1269, 1282.
961. பிள்ளை பெற்றுப் பேரிடவேண்டும்.
A name must be given to a child after its birth.
“ *Never buy the cradle, till the baby comes.*”
962. மரத்தை வைத்துக்கொண்டு, பழத்தைக் கோரவேண்டும்.
You must plant the tree, before you long for the fruit.
Cf. 2530 ff. 2832 ff.

MISCELLANEOUS PROVERBS ON DESIRE.

963. அசைவு இருந்தால் விட்டுப் போகமாட்டான்.
As long as there is a bustle, he won't leave. 923, 975, 978, 981.
Thus children keep near when cakes are baking, in hope of getting one.
Cf. அங்கே அசைவில்லை, There is nothing going on there, I can get nothing there.
964. ஆசை நோவுக்கு அவிழ்ச்சம் ஏது.
There is no antidote for the disease called Desire ! 2520.
965. ஆசை பெரிதோ, மலை பெரிதோ ?
Is Desire or a mountain the greater ? 982.
The *Vishnu Purana* says: “There is no end of my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up.”
966. ஆசைக்கு அளவில்லை.
Desire has no limits. 965.
“ *Ever drunk, ever dry.*”
967. ஆடப் பாடத் தெரியாது, இரண்டு பங்கு உண்டு.
He can neither dance nor sing (*i.e.*, can do nothing), but wants a double share (of the rewards). 977.
968. ஆவல்மாத்திரம் இருந்தால் என்ன, அன்னம் இறங்கினால் அல்லோ பிழைப்பான்.
What avails mere desire ? If he swallows rice, he will live.
969. உண்டால் தீருமோ பசி, கண்டால் தீருமோ பசி ?
Will seeing food, or eating food, satisfy your hunger ? 968.
970. எட்டிப்பழத்தை இச்சிக்கிறதுபோல.
Like wishing to eat poison (*nux vomica*) !

971. கத்தரிக்காய் வாங்கி பூசணிக்காய்க் கொகறா?
When you buy a brinjal (a small vegetable), will they give you
a pumpkin (a big vegetable) into the bargain?
"The calf is bought and the buffalo demanded into the bargain."
972. காமனுக்குக் கண்ட இடத்தில் கண்.
Wherever Kāman goes, there is his eye. 828.
The God of love always makes good use of his eyes. Said of one who
desires every woman he sees.
973. காமத்துக்குக் கண் இல்லை.
Lust has no eyes.
This means that lust lacks discrimination.
"Love is blind."
974. கால் அனா கொடுக்கிறேன் என்றால், நாடவழி நடப்பான்.
If you say, I will give you a quarter-anna coin, he will walk ten
miles (to get it).
A quarter-anna is worth about a farthing.
975. சதையுள்ள இடத்தில் கத்தி நுடும்.
The knife seeks the fleshy parts. 963, 978, 981.
Said of avaricious or lustful or even merely greedy persons who know
their best friends and get out of them all they can.
976. சந்நியாசி கோவணத்துக்கு இச்சித்துச் சமுசாரம் மேவிட்டதுபோல.
Like the ascetic who was anxious to protect his loin cloth and
got a big family!
The story goes that a Sannyāsi bought a cat to protect his clothes from
rats; to feed the cat he got a cow; to graze the cow he hired a cowherd;
the cowherd soon married and had a number of children; then a famine
came, and the Sannyāsi had to keep them all. The story shows how
one desire leads to many, each greater than the other.
"No one is content with his lot."
977. துப்புக்கெட்டவளுக்கு (or கெட்டக்கேட்டுக்கு) இரட்டை பரிசும்.
A worthless woman demands a double wedding present. 967.
The worthless are often the most importunate.
978. பச்சை கண்டால், ஒட்டு அடி மகனே!
O daughter, if you see green places keep to them! 963, 975, 981.
Stay where there is something to be got. Said also of children, when one
of them has some sweets, and the others surround it to get some.
979. பங்கில்லாப் பங்கை விழுந்து அள்ளலாமா?
Should you fall on a share which is not yours and plunder from
it?
980. பார்ப்பானுக்கு வாய் போக்காதே, ஆண்டிக்கு அதுதானும் சொல்லாதே.
Do not promise a Brahmin anything, and still less a mendicant.
923, 1934.
Both are proverbially importunate until they get what they think their
due. Hence never promise them anything. அவர்களுக்கு வாய் விற்று
ப்போடாதே, Don't sell your mouth to them.
"Three things are insatiable: priests, monks, and the sea."

981. பாணையில் அரிசி இருந்தால், பார்ப்பான் கண் உறங்காது.
As long as there is rice in the pot, the Brahmin will not sleep.
963, 975, 978.
Said of covetous people who are always trying to get something out of the rich.
982. பின்னை பெறப் பெறப் ஆகை, பணம் சேரச் சேர ஆகை.
The wish is for more and more children, and for more and more money. 965.
Desire increases by being satisfied.
"The more one has, the more one wants."
983. பூனை கொன்ற பாவம் உன்றோடே, வெல்லம் தின்ற பாவம் என்னோடே.
Let the sin of killing the cat be with you, and the sin of eating the sugar with me.
Said by a greedy merchant to a Brahmin priest to whom he brought the cheapest offering that would expiate the sin he had committed in killing a cat, viz., a little image of a cat made of sugar, which he himself swallowed, saying the above words.
984. மன்மதன் அவனை பம்பரம்போல ஆட்டுகிறான்.
The God of Love (or Lust) plays with him as with a top.
985. வாணியன் ஆகை கோணியும் கொள்ளாது.
No sack is big enough to hold an oilmonger's avarice!
Cf. 1205 ff.

FAT PEOPLE.

தடியன், திடக்காத்திரன், கெண்டன்,
புஷ்டியுள்ளவன்.

986. அடியும் துனியும் தரித்த கட்டைபோல.
He is like the trunk of a tree from which the root and top have been cut off.
987. ஆனைபோல மெலிசாயிருக்கிறாய்.
You are as thin as an elephant. (Ironical.)
988. எனடி (or ஏன் அடி) பெண்ணே! இளைத்தாய் குதிர்போல.
Why my dear woman! you are as thin as a rice-bin! 987.
Ironical. A rice-bin is a huge clay receptacle for grain.
989. ஐயா கதிர்போல, அம்மான் குதிர்போல.
The husband is as thin as a spike of corn, the wife is as plump as a rice-bin!
990. கதிர்போல இளைத்தக் குதிர்போல ஆச்சுது.
He was as thin as a spike of corn, but is now like a rice-bin!
991. கழுக்கு மொழுக்கு (prop. மெழுக்கு) என்று இருக்கிறான்.
He shines like fat and grease.

992. பொத்தைப் பூசணிக்காய்போலிருக்கிறான்.
He is like a big pumpkin.
993. மணலிலே பிடுங்கின வள்ளிக் கிழங்குபோலிருக்கிறான்.
He is round and nice like a white potato (the sweet potato) just pulled up from a sandy soil.
Said of a sleek lazy person.
- 993a. தலையனைக்கு உறைபோட்டதுபோலிருக்கிறான்.
He is like a well stuffed pillow in a cover.

ON BEING INVOLVED IN TROUBLE FROM WHICH THERE IS NO ESCAPE.

அகப்படுதல், மாட்டப்படுதல், சிக்கப்படுதல்,
தப்பிப்போகுதல்.

994. உரலிலே தலை மாட்டிக்கொண்டு, உலக்கைக்குப் பயப்பட்டால் தீருமா?
If you fear the rice-pounder after putting your head into the mortar, is that enough to save you?
995. எலி அழுதால் பூனை விடுமா?
If the rat weeps, will the cat let it go?
"Too late repents the rat, when caught by the cat."
996. எமன்கையில் அகப்பட்ட உயிர்போல.
Like a soul fallen into the hands of Death.
i.e., In difficulties from which there is no escape.
997. கழுதைக்கு வாழ்க்கைப்பட்டு, உதைக்கு அஞ்சினால், தீருமா?
If you marry an ass, and then fear its kicking, will that be enough to save you? 3540.
"To be tied to a sour apple tree."
998. காட்டுக்கொழிக்கு உரல் குழியே கைவாசம்.
The inside of a rice-mortar is heaven to a wild-fowl. 1747, 3371.
The fowl that once gets into the rice-mortar can never get out again.
999. தலையை நனைத்து ஆச்சுது, கத்தியும் வைத்து ஆச்சுது.
The head is made wet and the razor is ready. 1028.
Said of a difficulty in which one is caught and from which there is no escape. e.g., If anything is found wrong with the child-bride after the betrothal (கித்திய தாம்பூலம்), the betrothal cannot be undone.
1000. துண்டிலில் அகப்பட்ட மீன் துள்ளி நத்தினால் விடுவார்களா?
If the fish caught on the hook longs to wriggle off it, will (the fishermen) let it go?

1001. பாம்பின்வாய்த் தேரைபோல.
Like a frog in the mouth of a snake.
“Like a lump of butter in a dog’s mouth.”

Cf. 873 ff.

THE PITCHER THAT GOES OFTEN TO THE WELL WILL BE BROKEN AT LAST.

அகப்படுதல்.

1002. அங்கும் தப்பி, இங்கும் தப்பி, அகப்பட்டுக்கொண்டான் தும்மட்டிப் பட்டன்.
The rogue *Tummattipattan*, who had escaped here and escaped there, was caught after all. 1004.
1003. கெட்டிக்காரன் புளுகு எட்டுநாளாயில் தெரியும்.
A cunning man’s falsehood will be found out within eight days.
20.
“Punishment though lame, yet overtakes the sinner at last.”
1004. பலநாள் திருடன் ஒருநாளைக்கு அகப்படுவான்.
He who has been a thief many days will be caught some day.
“The old fox is caught at last.”

NARROW ESCAPES.

தப்பிப்போகுதல்.

1005. எமன் வாயிலிருந்து வந்தது (or மீண்டது) போல.
Like returning from the mouth of Death.
Said of a thing which had been lost, but was recovered, or of an unexpected recovery from sickness.
1006. தாய் வயிற்றில் இரண்டாவது பிறந்ததுபோல.
Like being born a second time in one’s own mother’s womb. 1007.
Said of a marvellous recovery from a very dangerous illness.
1007. கரி (or எமன்) வாயிலே மண் போட்டாயா?
Did you throw earth into the mouth of the jackals (or Death)?
1008. பாம்பு வாயில் புருந்து தப்பினதுபோல.
Like escaping after getting into the mouth of a snake. 3408.
A marvellous escape.

DECEIVED HOPES, PERPLEXITY.

ஏமாந்துபோகுதல், விழித்தல்.

1009. அணில் ஏறவிட்ட நாய்போல்.
Like the dog that let the squirrel run up a tree.
He could never catch it again.
1010. ஆசைப்பட்டேன், ஊசிப்போச்சது.
I wanted it; now it has gone bad. 1178
1011. ஆந்தைபோல் விழிக்கிறது.
To stare like an owl, (i.e., to be perplexed).
Said of one who begins a thing without being able to accomplish it.
1012. ஆனை குட்டி போடும் என்று நம்பி வத்தைப்போட்டதுபோல.
Like expecting an elephant to bring forth a young one, when it only dropped dung. 1014.
Said when one's expectations of some great man's kindness are disappointed.
1013. இஞ்சி தின்ற குரங்கைப்போல.
Like the monkey that had eaten ginger!
i.e., மூஞ்சி சுளித்துக்கொண்டு திரியும், It will go about with a twisted face.
1014. இடுவான் இடுவான் என்று ஏக்கமுற்று இருந்தாளாம்; நாழி கொடுத்து
நாலு ஆசையும் தீர்த்தாளாம்.
She was obsequious to her mistress saying 'she will give, she will give.' The mistress satisfied her four desires with a measure of rice. 1012, 1026.
i.e., She got little for all her trouble. The four desires of a Hindu girl are :
ஊண், உடை, பூ, மஞ்சள். Food, dress, flowers and saffron.
1015. இலவு காத்த கிளிபோல.
Like the parrot waiting for the ripening of the pods of the cotton tree.
These pods burst when ripe, and the cotton flies away on the wind, so the parrot gains nothing by waiting for them to mature.
1016. எண்ணின் எண்ணம் என்ன அடி, அண்ணா என்று அழைத்த முறை
என்ன அடி?
What! My girl, why did you call me your elder brother?
A man was making evil advances to a woman, and she seemed about to yield, but suddenly called him 'elder brother,' which made him say this, meaning that to be her elder brother, was just what he did not wish to be. The proverb is used of persons who disappoint one's expectations of them.

1017. ஏறப்படாத மரத்திலே எண்ணூயிரம் காய்.
On the tree that one cannot climb, there are eight thousand fruits. 912, 2128.
Said also as a riddle about the *ragi* (*Cynosurus*). It is a kind of corn, very short, but with numberless seeds on each head.
“ ‘Fie upon hens,’ quoth the fox, because he could not reach them.”
1018. ஒருநாளும் சிரிக்காதவன் திருநாளில் சிரித்தான், திருநாளும் வெறுநாளாகிச்சுது.
One who had never smiled, smiled on a sacred day, and then the sacred day became a common day. Or better :—
ஒருநாளாயில்லாமல் திருநாளுக்குப் போனால், திருநாளும் வெறுநாளாகிச்சுது.
If a man, who never attended a festival, attends one, the festival day becomes a common day.
Used when something happens at the last moment to prevent one from enjoying what he had expected to enjoy, or when one goes to a show or festival and is disappointed with what he sees.
1019. ஓடி ஓடி உள்ளங்காலும் வெளுத்தது.
I have been running after it so much that the skin has come off my feet.
Great efforts to get something, but disappointment at last.
1020. கம்பளி மூட்டை என்று கரடி மூட்டையை அவிழ்த்தானாம்.
It is said that he opened the bundle thinking it was a wool-pack, but it was a bear !
Said of a servant, who thinks his master is careless and lenient, but finds himself disappointed.
“He has caught a Tartar.”
1021. கானலை நீர் என்று எண்ணி, மான் ஓடி இளைத்ததுபோல.
Like the deer that was wearied with running after a mirage which it thought was water. 2439.
Thus most people seek satisfaction in things that will only increase their desires. (Luke 12, 16—19.)
1022. கைக்கு எட்டினது, வாய்க்கு எட்டவில்லை.
It reached the hand, but not the mouth.
“Many a slip t’wixt the cup and the lip.”
“A miss is as good as a mile.”
“Near dead never helps the kirkyard.”
1023. கொல்லைக்காட்டு நரி பல்லைக் காட்டினதுபோல.
As a jackal in a grove showed its teeth.
Said of one who is asked to do work, which he knows he is unable to do, and yet will not admit his inability. The jackal in the grove can do no harm, though it appears ready to bite.
1024. திகைப்பூண்டு மிதித்து (com. மெரித்து) திக்குக்கெட்டாற்போல.
He has lost his bearings like one who has trodden on the “*tigri pundu*.”
This plant is said to have the property of confusing the senses of any one who treads on it.

1025. திருடனைத் தேன் கொட்டினதுபோல.
Like the scorpion stinging the thief. 862.
He came to steal, but he trod on a scorpion as he entered the house and had to suffer the terrible agony in silence, lest the household should be aroused and catch him.
1026. பெரிய இடம் என்று பிச்சைக்குப் போனோம், கரியை வழித்து முகத் திலே தேய்த்தானாம் (or தடவினோம்).
They say, she went there for alms, thinking it was a rich house, but the mistress of that house blackened her face with charcoal! 388, 1014.
Used of great expectations rudely disappointed.
1027. போனதுபோல வந்தாலும் புது மாப்பிள்ளை.
The new son-in-law came back as he went.
The son-in-law went to the mother-in-law's house for presents after the wedding, but he returned empty-handed. Said of one who begins a work in hope of profit, but is disappointed.
1028. மூன்று அடி அடித்துப் போர்மேல் போட்டு ஆச்சுது.
The corn has been threshed thrice and thrown on the straw-stack. 999.
i.e., The matter is done with. In threshing corn it is supposed that all the corn will be got out of the straw in three beatings. Said of one or by one, who has done everything in his power to bring a law-suit to a successful ending; but has not succeeded.
1029. வெண்ணெய் திரளச்சே தாழி உடைந்ததுபோல.
Like breaking the churn just as the butter was forming.
N B.—The following eight proverbs differ a little from the above. Their meaning is:—
- THOUGH ONE DOES WHAT ONE OUGHT TO DO, OR PAYS WHAT ONE OUGHT TO PAY, YET THE RESULT IS DISAPPOINTMENT.
1030. அஞ்சு பணம் கொடுத்து, கஞ்சித்தண்ணீர் குடிப்பானேன்?
Why should he pay five coins to get rice-water to drink?
Why pay so much and get so little for it?
1031. உழக்கு மிளகு கொடுப்பானேன், ஒளித்திருந்து மிளகு சாறு குடிப்பானேன்?
Why should he give a measure of pepper and drink the pepper-broth in secret?
A measure (urakku) is a great deal and should supply a great feast with pepper-broth (mulligatanny). If a man supplies so much for a feast he ought to be well served. But if after he has made great preparations, he gets no pleasure for his pains, he may use this proverb. Or, a Hindu lady may save up money secretly, and buy some sovereigns, and take them to the goldsmith to have a jewel made. He may steal some of the gold, and when she gets the jewel and finds out his theft, she may say this proverb meaning that she has got no pleasure in return for all her pains.
1032. கடன் பட்டும் பட்டினியா?
After borrowing money, am I to starve? 1033

1033. கலியாணம் செய்தும் சந்நியாசியா?
Am I to live a bachelor life after getting married? 1032.
Used generally of privileges of which one cannot fully avail himself.
1034. குத்தக் கூலியும் கொடுத்து, எதிர் மூச்சுப் போடுகிறதா?
Besides giving wages for pounding, should I also assist in the
pounding?
“What, keep a dog and bark myself.”
1035. கொடுக்கிறது கொடுத்து, குஷ்டரோகி காலிலே விழுவானேன்?
Besides giving him what I can give, shall I fall at the feet of
the leper?
e.g., If a good doctor can be had for ten rupees, why pay my ten rupees
to a quack?
1036. கொடுத்தும், கொல்லை வழியாய்ப் போகிறதா?
If one pays (like others) why should one go away through
the back door.
1037. சீரங்கத்துக்குப் போயும், சொரிதாசன் காலிலே விழுகிறதா?
Why go to *Sreerangam* and fall at the feet of a man who has
skin disease?
Much toil and no profit. *Sreerangam* is a sacred place of the Vaishnava
sect near Trichinopoly.

INDIFFERENCE AND CARELESSNESS.

ஏனோதானோ என்றிருத்தல், அக்கறையில்லாமை.

1038. அதெல்லாம் உண்டிட்டு, வா என்பாள் (or ஏப்பம் கொள்வாள்).
Having taken it all in, she says, Come on again (or hiccups).
1041.
Said of a bad wife who has become callous to threats and punishments.
1039. அரக்கன் ஆண்டால் என்ன, மனிதன் ஆண்டால் என்ன?
It does not matter who rules, whether a demon or a man.
1040. அன்று கண்டதை அடுப்பில் போட்டு, ஆக்கின பாணையைத் தோளில்
போட்டுக்கொண்டு திரிகிறதுபோல்.
What he gets daily he cooks (and eats) and then puts his pot
on his shoulder and wanders about (begging again).
1041. ஆயிரம் அரைக்கால் பணம்.
A thousand (kicks) are only one-eighth of a small coin to him.
1038.
Said of a person so hardened to punishment that he thinks nothing of any
threats, and of one who is so clever that he fears no task. ‘A thousand’
means a large number of kicks or some other kind of punishment.

1042. ஆருக்கு வந்ததோ, எவருக்கு வந்ததோ?
To whom did it come, to which person did it come?
This phrase is used by people about matters concerning which they are quite indifferent.
1043. ஆரோ செத்தான், எவனோ அழுதான்?
Some one died, some one else cried.
Said to one or about one who is careless about his duties.
1044. இழவுக்கு வந்தவன் தாலி அறுப்பானா?
Will a woman take off her *thali* when she goes to a funeral?
i.e., So long as she is not made a widow, she is indifferent to the sorrow of others.
“The comforter’s head never aches.”
1045. ஊராரே வாருங்கள், முதுகுநீர் குத்துங்கள்.
Come, village people, and pour water on the back of this woman!
Refers to a family ceremony connected with the first pregnancy of a woman (*seemantham*) performed by the woman’s husband’s elder or younger sister. The pregnant woman stands bending over a rice mortar, and woman’s milk is poured on her back, and some rupees are given for jewelry for the still unborn child. Strangers, of course, have no interest in the ceremony. The saying is used when outsiders are called in to do for a person what his own family should do for him.
1046. எழுத்துக்குப் பால்மாறின கணக்கனும், உடுக்கைக்குப் பால்மாறின
(or பல் காட்டின) தாசியும் வருத்தம் அடைவார்கள்.
The accountant who neglects his account, and the prostitute who neglects her dresses (or who shows her teeth) will suffer.
1047. காற்றுக்கா மழைக்கா போர்த்துகொள்ளத் துணிக்கா?
Is that a cloth to be put on against rain and wind?
Said of the indifference of a man who cares nothing about the blame or abuse he gets; and also about money or goods that are insufficient for some given purpose.
1048. செத்தபின் எப்படி போனாலும் என்ன?
Does it matter how things go after death?
1049. நின்றவரையில் நெடும் சுவர், விழுந்த அன்று குட்டிச் சுவர்.
While it stands, it is a high wall; the day it falls, it is a ruin.
2916.
Said about one who is careless and indifferent as to how he gets on in life.
Also said of what has only a temporary value.
1050. பீச்சைகை வாட்டமாய் வைத்திருக்கிறான்.
He has laid it down at his left hand.
Said when one has carelessly forgotten where he left something.
1051. பெண்ணுக்கு ஒரு கும்பிடு, வில்லுக்கு ஒரு கும்பிடு.
One obeisance to the girl and one obeisance to the bow.
Both a girl and a bow are easily bent, but who can trust either? Very little respect should be shown to either.

1052. போன மாட்டைத் தேடுவாருமில்லை, வந்த மாட்டைக் கட்டுவாருமில்லை.
There is no one to seek for the lost cow, and no one to tie it up after its return. 3171.
Said of people who are heedless and careless about their possessions.
1053. வாங்கின கடனைக் கொடுக்கிறதில்லை, கொடுத்த கடனைக் கேட்கிறதில்லை.
He does not give back what he has borrowed, and he does not ask for what others have borrowed from him.
Utterly indifferent concerning all his affairs.

LOVE OF GAIN.

லாபம்.

1054. அற்பத்துக்கு அழகு குலைகிறதா?
Who will let her beauty be destroyed for a trifle?
Only great profit can be a temptation.
1055. ஒன்றுக்கு வாங்கி, எட்டுக்கு விற்குல் லாபமே லாபம்.
If we buy a thing for one rupee and sell it for eight, that will be profit indeed! 1062.
"He bought the fox-skin for three pence, and sold the tail for a shilling."
1056. கணபதி பூசை கைமேலே.
To worship Ganesa is immediate (gain).
1057. கலியாண வீட்டுக்குக் கறி அகப்பை, சாவு வீட்டுக்குச் சோற்ற அகப்பை.
He is a ladle for food in the house where there is a wedding, and a ladle for rice in the house where there is a funeral. 1545.
Said of a person who is seen everywhere where something is to be gained.
1058. கூத்தாடி கிழக்கே பார்த்தான், கூலிக்காரன் மேற்கே பார்த்தான்.
The dancer watched the east (to see if the sun was rising so that he might get his pay and go home); the labourer looked towards the west (to see when the sun would set, that he might get his pay and go home).
1059. கூலிப் படை வெட்டுமா?
Will a hired army fight? 1077.
Mercenaries are indifferent to their work, and care only for their pay.
1060. கெண்டையைப் போட்டு விராலை இழுக்கிறது.
To use a small fish to hook a big one. 2734.
Used about the custom, so common in India, of making presents to influential people in order to secure their patronage. For the converse see 2003.
"Throw in a sprat and catch a salmon."

1061. கைமேலே கண்ட பலன்.
Profit seen on your hand.
Sure profit.
1062. கொண்டபடி விற்குல், கோடி லாபம்.
If you sell things at the price you bought them, you will make
ten millions. 1055.
Honesty is the best policy.
1063. பந்திக்கு முந்திக்கொள், படைக்குப் பிந்திக்கொள்.
Be first for food and be last for war.
Be the first to seek profit, and the last to incur loss.
1064. பார்ப்பாத்தி அம்மா, மாடு வந்தது, பார்த்துக்கொள்.
O! Brahmin woman, the cow has come; look after it now! 1067.
The cow-herd shouts this when, after herding the village cows on the graz-
ing grounds during the day, he brings them back in the evening and
leaves each cow at its owner's house. Said of one who has no interest
in his work, and only wants to get his wages.
1065. பையனுக்கு என்ன வரும்? எனக்கு மாசம் இரண்டு சின்ன பணம்
வரும்!
(I don't care) what happens to the boy so long as I get my
monthly fees (*lit.* two little *panams*).
Put into the mouth of the typical village-schoolmaster whose one aim is
to keep his own body and soul together.
1066. பொதி அளக்கிறதற்கு முன்னே, சுத்தத்திற்கு அளக்கிறதா?
Is the hire to be paid before the load has been measured out?
Is the coolie's hire to be paid before the load that he has to carry is deter-
mined?
1067. மாடு மேய்த்தானாம், கோலைப் போட்டானாம்.
They say he herded the cows, and then threw down his stick.
1064.
i.e., He minded his work only just as long as he was forced to, but took no
interest in it, and left it as soon as he could.
1068. மார் அடித்த கூலி மடிமேலே.
Their hire for beating their breasts is in their laps.
Or கூலிக்கு மார் அடிக்கிறது.
To beat one's breast for hire.
The reference is to mourners who come to the house of mourning for
what they can get.
1069. முப்பது நாளே போ, பூ வராகனே வா!
Let the thirty days of the month go, and let my gold *varikan*
come.
Said of one who does his work for money's sake only. A *varikan* is a
coin worth three and a half rupees.

WEALTH.

பணம்.

1070. ஈட்டி எட்டு முழம் பாயும், பணம் பாதாளம்வரைக்கும் பாயும்.
A spear will reach for eight cubits, but money will reach down to Hades (*Pitülu*).
“An ass laden with gold overtakes anything.”
1071. உறவுக்கும் பகைக்கும் பொருளே காரணம்.
Wealth is the cause of both friendship and hatred.
1072. எட்டினமட்டும் வெட்டும் கத்தி, எட்டாத மட்டும் வெட்டும் பணம்.
A knife will cut as far as it can reach, but money cuts where it cannot reach.
The power of money has no limit.
1073. கம்பளி விறற் பணத்துக்கு மயிர் முளைத்திருக்கிறதா?
Has hair grown on the money made by selling blankets?
As blankets are made of animal hair Hindus think the trade contemptible. But no one thinks the profits made in the trade contemptible. Money is good no matter how it is gained; the great thing is to get it. This proverb and 1074, 1075, 1076 and 1082 are alike.
1074. கரி விறற் பணம் கறுப்பாயிருக்குமா?
Will the money acquired by selling charcoal be black?
1075. கிழவன் கொடுத்த பணத்துக்கு நரை உண்டா?
Will the money given by an old man have grey hair?
1076. நாய் விறற் காசு குலைக்குமா?
Will the money got by selling a dog bark?
“Money is welcome though it comes in a dirty cloth.”
1077. பணம் உண்டானால், படையையும் வெல்லுவான்.
If one has money, one can conquer an army. 1059.
“All things are obedient to money.”
1078. பணக்காரன் பின்னும் பத்துப்பேர், பைத்தியக்காரன் பின்னும் பத்துப் பேர்.
Ten persons run after a rich man, and ten after a mad man.
1079. பணமில்லாதவன் பிணம்.
He who has no money is a corpse.
“A man without money is a bow without an arrow.”
1080. பணம் என்றால், பிணமும் வாய் திறக்கும்.
If you say ‘money,’ even a corpse will open its mouth!
A sarcastic description of the power of money.

1081. பணம் என்றால், பேயாய்ப் பறக்கிறது.
If you say 'money', he will fly like the devil.
1082. வேப்பண்ணெய் விற்ற காசு கசக்குமா?
Will the money acquired by selling *Margosa* oil be bitter?
The oil of the *Margosa* or *Neem* tree is very bitter, but that does not affect the acceptability of the profits made by selling it.
Cf. 2732 ff.

DEBT.

கடன்.

INDIFFERENCE TO DEBT.

1083. ஆறும் கடன், நூறும் கடன் பெருக்கச், சுடு அடா, பணிகாரத்தை.
Let the debt increase six fold or a hundred fold, but fry the cakes, fellow!
"He has a hole under his nose that all his money runs into."
1084. கடனோடு கடன் (or செலவோடு செலவு) கந்தப்பொடி காற்பணம்.
Though the debt increase, I must have a quarter of a *panam*'s worth of scented powder.
1085. கடனோடு கடனாகிறது, அண்டைவீட்டின்மேலே சீட்டு ஆகிறது, பின்னோக்குக் கலியாணம் பண்ணு.
Though the debt increase and you give a promissory note on your neighbour's house (which is not yours), your son must be married! 3514.
When parents are considering about the expenses of their son's wedding, this is their decision. Debts of this kind are one of the great curses of Indian thrift. 904.
1086. நானோடு நானாகிறது, நெய்யிலே சுடு அடி பணிகாரம்.
Let the debt increase by hundreds, but let me have my cake baked in *ghee*.
Ghee is clarified butter. Oil made from sesamum seed is generally used.
Ghee is an extravagance for the poor and poorer middle classes.

BORROWING AND LENDING EASY; REPAYMENT DIFFICULT.

1087. ஆட்டுக்கறியும் நெல்லுச்சோறும் தம்மா கும்மா, அந்தக் கடன் கேட்கப் போனால் கியா மிய்யா!
They enjoy the mutton and rice (obtained with borrowed money), but if you ask them to pay what they owe, they blink their eyes.
"He that doth lend, doth lose his friend."

1088. ஆர் கடன் வைத்தாலும், மாரி கடன் வைக்கக்கூடாது.
Though you do not pay your debt to others, you must pay your debt to the goddess *Māri*.
Māri is a form of the goddess Durga who sends small-pox. The meaning is that a powerful creditor is not to be trifled with.
1089. இருந்து பணம் கொடுத்து நடந்து வாங்கவேண்டியது.
He who sits down to lend money, will have to walk to get it back again.
“Scrape and pave, and thou shalt have; lend and trust, and thou shalt crave.”
1090. இரவல் உடைமை இசைவாயிருக்கிறது, என் பிள்ளை ஆணை, நான் கொடுக்கமாட்டேன்.
Borrowed property is pleasant, therefore I swear on my child, I will not return it.
“Trust nor contend, nor lay wagers, nor lend; and you'll have peace to your end.”
1091. உடைமையும் கொடுத்து, அருமையும் குலைகிறது.
To lend your property is to have your name ruined.
“When I lent I was a friend; when I asked I was unkind.”
1092. உரலும் கொடுத்து, குரலும் போகவேண்டும்.
If you lend your rice-mortar, you will lose your voice (in asking for its return).
1093. உறிப்பணம் (or மடிப்பணம்) போய் தெருச சண்டையை இழுக்கிறது.
My savings have gone and brought on a street quarrel.
Lending money is easy: getting it back is often the cause of much strife.
“Money lent, an enemy made.”
1094. கொடுத்ததுக் கேட்டால், அடுத்ததும் பகை.
If you ask for what you have lent, your neighbour will hate you.
“If you would make an enemy, lend a man money, and ask it of him again.”
1095. கொடுத்து நிஷ்டரம் படுவதைவிட, கொடாமல் நிஷ்டரம் படுவதே மேல்.
Better suffer the pain of refusing to lend, than suffer the pain of lending. 919.
“He that trusteth not is not deceived.”
1096. பட்டுப்புடவை இரவல் கொடுத்து, மனை துக்கிக்கொண்டு அலைய வேண்டியாச்சது.
After lending a silk cloth (*pattuppuḍuvei*) you must follow the borrower everywhere with a seat.
The *pattuppuḍuvei* is a long piece of silk worn by women as an outer dress. If the lender does not watch, the borrower will soil the garment she has borrowed by sitting on the ground while wearing it. The proverb is a warning against lending to persons who neglect

1097. பணத்தைக் கொடுக்கச் சொல்லி உயிரை வாக்குகிறது.
He kills me by asking me to return the money. 2714.
"He that fast spendeth must needs borrow; but when he must pay again, it is all sorrow."
1098. முள்ளுமேல் சீலை போட்டால், மெள்ள மெள்ள வாக்குகிற வழியா யல்லவோ? (or வாக்கவேண்டும்).
If a cloth be spread on a thorny bush, it must be taken off very carefully. 3133.
If anything is lent to a mean person, it can only be recovered by great forbearance. The proverb is also a warning against friendship with mean people.
1099. வாங்கிறபோது ஒரு பிள்ளை பெற்றதுபோல, கொடுக்கிறபோது ஒரு பிள்ளை செத்ததுபோல.
Borrowing is like the birth of a son, returning what has been borrowed is like the death of a son.
In India the birth of a son is welcomed with the highest possible joy, and the death of a son is the most terrible loss that an Indian father can experience.
1100. வாங்கிறதைப்போலிருக்கவேண்டும் கொடுக்கிறதும்.
Returning what has been borrowed should be like borrowing it!
In both cases cheerfulness is desirable.
"He that goes a borrowing, goes a sorrowing."

MISCELLANEOUS PROVERBS ON DEBT.

1101. அண்டைவீட்டுக் கடனும் பிட்டத்துச் சிரங்கும் (or அரைமலே புண்ணும் or இடுப்பிலே புண்ணும்) ஆகாது.
Being in debt to a neighbour and itch on one's breech ought not to be. 1106, 2310.
1102. அவன் உள்ளெலாம் புண், உடம்பெல்லாம் கொப்புளம்.
His inside is full of sores and his body is covered with blisters.
"He is head and ears in debt."
1103. இரவல் துணியாம், இரவல் துட்டாம், இழுத்துக்கொட்டு மேளத்தை, இறுக்கிக்கட்டு தாலியை.
They say the wedding-dress and the money (to perform the wedding) were borrowed; beat the drum loudly and tie the *thāli* securely!
1104. இரவற் சோறு பஞ்சம் தாங்குமா?
Can borrowed rice ward off famine?
1105. உப்புசட்டி வறையோடும் விற்றுக் கடனைக் கொடுத்துவிட்டான்.
He has sold his salt-pot and potsherds to clear his debt.
He has had to sell all he had. A very common proverb.
1106. உள்வீட்டுக் கடனும், உள்ளங்கைச் சிரங்கும் கெட்டது.
A debt at home, and itch in your palm are alike bad. 1101.

1107. எழுதாக் கடனுக்கு அழுதால் தீருமா?
If one weeps about what has been lent without a receipt, will that do any good? 1111.
1108. கன்றுக்குட்டிக் கிட்டவும், கடன்காரன் கிட்டவும் இருக்கப்படாது.
Do not stay near a calf or a creditor.
If you go near them the calf will lick you and the creditor will ask for his money.
“Creditors have better memories than debtors.”
1109. கடனில்லாத கஞ்சி கால்வயிறு.
To be without debt fills a quarter of the stomach.
“Without debt, without care.”
“Rather go to bed supperless, than rise in debt.”
“Poverty without debt is independence.”
1110. சில்லறைக் கடன் சீர் அழிக்கும்.
Small debts destroy dignity (or honour).
1111. சீட்டு நாட்டில்லாத கடனுக்கு அழுதாலும் தீருமா?
If you weep for what you have lent without getting the borrower's mark to the receipt, will that do any good? 1107.
1112. தேய்ந்த அம்மான் தெய்வயானை, தெய்வத்துக்கு இட்டாலும் ஏறுது.
The woman who is afraid of her things wearing out is called a god-elephant, but if she offers gifts to the gods, they will not accept her gifts.
Said by women chiefly about a well-to-do woman, who is so stingy, that she is afraid to lend her jewels to anybody, lest they should suffer a little by being handled.
1113. நான் சாப்பிட்டது சாப்பாடல்ல, பீ!
The food I have eaten is not food, it is filth! 1114.
So says a man who regrets that he has not been able to pay off his debts.
“Debt is the worst poverty.”
1114. நான் உங்கள் கடன் தீர்க்கிறவரையில், நான் சாப்பிடுகிற சாப்பாடு சாப்பாடல்ல, பீ!
Until I have cleared off my debts to you, what I eat will not be food, but filth. 1113.
“A pound of care will not pay an ounce of debt.”
1115. பாகை சொந்தம், மற்றதெல்லாம் இரவல்.
The turban is his own, the rest is borrowed.
Said of a bridegroom who had borrowed all his clothes, except his turban.
In India even rich people will borrow jewels, &c., for great occasions.
1116. வெட்கத்துக்கு அஞ்சினவன், கடனுக்கு அஞ்சுவான்.
He who fears shame, will fear debt.
1117. கடன்வாங்கிச் செலவு செய்தவனும், மரம் ஏறிக்கைவிட்டவனும் சரி.
He who borrows and spends, and he who climbs a tree and lets go his hold, are alike.

LAZY PEOPLE.

சோம்பேறி.

1118. அசைப்புக்கு (or அடிக்கு) ஆயிரம் பொன் வாங்குவாள்? (or வேன் மொ?)
Will she get a thousand gold-pieces for each movement (or step)? 1133.
Applied to a lazy and unreasonable man, or to a dancing-girl who will not dance unless well paid.
1119. அம்பலம் வேருது (வேருகிறது).
The rest-house is on fire!
1120. அதைத்தான் சொல்லுவானேன்? வாயைத்தான் நோவானேன்.
Why should he say so? Why pain his mouth by saying so? 3084.
1121. சந்தை இரைச்சலிலே குடியிருந்து கெட்டேனே.
I lived in the midst of the market-noise and was ruined.
The story runs that three exceedingly lazy fellows permanently took up their abode in a public rest-house. The owner of the *chattiram* was anxious to get rid of them, but seeing them disinclined to go, he set fire to the *chattiram*. When the men perceived this, the one who was a "half lazy" said the first of the above three sayings. The one who was "three quarters lazy" did not like the remark and quoted the second, and the third man, who was "fully lazy" got very angry over the disturbance caused by the remarks of his two companions and used the third saying. The sayings are used as striking examples of laziness.
"As lazy as Luddam's dog, that leaned his head against the wall to bark."
1122. அவளுக்கு இவள் எழுந்திருந்து உண்பாள்.
Compared with her, this woman sits up eating!
The story is that the first wife of a certain man was so lazy that she would lie down to eat her food; and his second wife was a little better than the first, for she sat up to eat.
Used of improved circumstances as well as of laziness.
1123. அறுக்கமாட்டாதவன் இடுப்பிலே ஐம்பத்தெட்டு அரிவாள்.
He who is unable to reap, carries fifty-eight sickles at his side.
1124. இராப்பட்டினி கிடத்தவன் உரித்த வாழைப்பழம் விற்கிறதா என்று விசாரித்தானாம்?
The man who had starved all night asked, if *peeled* plantains (bananas) were for sale? 1137.
Though very hungry, he was too lazy to peel the fruit.
1125. இருந்த கால் மூதேவி, நடந்த கால் சீதேவி.
Mu Devi is in the legs of an inactive person, and *Sree Devi* in the legs of an active man. 1126, 1141.
Mu Devi is the goddess of ill-luck, the elder sister of *Sree Devi* (Lakshmi) the goddess of good fortune.

1126. இருந்தவன் எழுந்திருக்கிறதற்குள்ளே, ஈன்றவன் நெடும் தூரம்.
While the lazy man was getting up; the man on his feet had already walked a long distance. 1125, 1141.
“Lost time is never found again.”
1127. உத்தியோகம் தட்புடல், சேவிக்கிறவர்கள் இன்னொருநியார் என்றில்லை, சம்பளம் கணக்கு வழக்கில்லை, குண்டையை விற்று நாலை வராகன் அனுப்பச்சொல்லு.
My employment gives me no rest; I am unable to say who my masters are (for I have many); my salary is unsettled; tell our people to sell their bullocks and to send me about fifteen rupees.
Thus writes a self-important young man, one of the many who leave their villages and go to Madras to try their luck and find that hard work is essential.
1128. உழுநிற நாளில் ஊருக்குப் போய், அறுக்கிற நாளில் அரிவான் கொண்டு வந்ததுபோல.
During the ploughing season he went about paying visits, but returned at harvest time with his sickle (ready to reap the harvest for which he had not toiled). 1322.
1129. உனக்கு முதுகு வளைகிறதா?
Will your back bend?
i.e., Are you willing to work? Said to a lazy person, உடம்பு வளையாதவன், one who will not bend his body.
1130. உன்னை அடித்துப்போட்டால், பத்து காணிக்கு எருவு போடலாம்.
If I kill you, you may make manure for ten acres of land.
Said sarcastically to a strong healthy man, who goes about begging.
1131. எனக்குக் கொடுக்கிறதைக் கொடுத்தால், நான் போகிறேன்.
If you give me what you usually give, then I will go! 1911.
Put into the mouth of a lazy person who has got so used to rebukes and blows that he will do nothing unless they are first applied. e.g. Used of children who will not go to school unless compelled.
- 1131a. கஞ்சி கண்ட இடம் கைலாசம், சோறு கண்ட இடம் சுவர்க்கம்.
Whatever place gives him rice-gruel is his Kailasa, and whatever place gives him rice and curry is his Swarga.
Kailasa is Siva's heaven, and Swarga is Indra's.
1132. கண்ட இடம் கைலாசம்.
Whatever place he goes to, is heaven (Kailasa) to him. 1135, 1136, 1138.
i.e., He will make himself at home anywhere.
1133. கால் நடைக்கு இரண்டு காசு, கை வீச்சுக்கு ஐந்து காசு.
Two copper coins for walking on foot, and five for swinging the arms! 1118.
Said in ridicule of a lazy and unreasonable person.

1134. குந்தி (or இருந்து) தின்றால், குன்றும் மாளும்.
If one sits eating, a mountain will be destroyed. 1887.
A man who will not work because he is rich, will soon see his property lessened.
"His thrift wareth thin that spendeth more than he doth win."
1135. சத்திரத்திலே சாப்பாடு, மண்டபத்திலே படுக்கை.
He gets his food in a *Chattram*, and sleeps in a *Mantapam*. 1132, 1136, 1138.
A *Chattram* or *Choultry* is a public rest-house. Food is often given away freely at such places by pious Hindus. A *Mantapam* is a sort of portico to a temple. The proverb describes a lazy vagabond.
1136. சோற அகப்பட்ட இடம் சுகம்.
There is comfort where there is rice. 1132, 1135, 1138.
Applied to people, who attend weddings and festivals to get something at the feasts.
1137. சோம்பேறிக்கு வாழைப்பழம் தோலோடே.
A lazy man eats plantains (bananas) with their skins on. 1124.
He won't take the trouble to peel them, though it is so easily done.
1138. பொழுதுபட்ட இடம், விடுதி (or தங்கும் இடம்) விட்ட இடம்.
Where the sun sets, there is his lodging. 1132, 1135, 1136.
Said of a person full of excuses for remaining where he finds comforts.
- 1138a. பட்ட (விழுந்த) இடம்பொழுது, விட்ட இடம் விடுதி.
Where he fell down he remains lying the whole day, and the place given him for rest, he claims as his permanent place.
A more common form of 1138.
1139. மாதம் காதவழி மாளாகப் பறப்பான்.
He will fly ten miles like a deer—in one month !
An ironical description of a lazy man's activity.
1140. மூலை வீட்டிலே முட்டை இடுகிறான்.
He is laying eggs in a corner of the house !
Sarcastic description of a lazy man's sloth.
1141. நடந்தால் நாடு எல்லாம் உறவு, படுத்தால் பாயும் பகை.
If you walk, the whole country is your friend ; if you lie down, even your mat (bed) will hate you. 1125, 1126.
A lazy man has few friends ; an active man can get on any where.
1142. வெந்த சோற்றைத் தின்று, விதி வந்தால் சாடுறது.
Eating his food when it is cooked, dying when his fate arrives.
1143. வெந்ததைத் தின்று, வந்ததை உளறுகிறது.
Eating what is cooked, and clamouring about what happens.
Said by the wage-earner about those who sit at home doing nothing beyond eating, chatting and sleeping,—the women inside the house, the men on the verandah.

FOOD, EATING.

சாப்பாடு.

SLOW TO WORK, QUICK TO EAT.

1144. உண்ணப் படை உண்டு, வெல்லப் படையிலலை.
There is an army of people to eat, but no army to conquer with.
1402.
There is no one to work and earn anything for the support of the family.
1145. உழவுக்கு ஒரு சுற்றும் வராது, ஊனுக்குப் பம்பரம்.
At ploughing he will not plough a furrow, but he will dance like a top for food.
“He eats till he sweats, and works till he freezes.”
1146. கப்பி (or கொள்ளு) என்றால் வாய் திறக்கும், கடிவாளம் என்றால் வாய் மூடிக்கொள்ளும்.
If you say ‘Grain,’ his mouth opens; if you say ‘Bridle,’ his mouth is shut.
“He deserves not sweet, that will not taste of sour.”
1147. கொட்டிக் கிழங்கு பிறிக்கச்சொன்னால் கோபித்துக்கொள்வார் பண்டாரம், அவித்து உரித்து முன்னே வைத்தால் அமுதுகொள்வார் பண்டாரம்.
If they say ‘Go and dig up potatoes,’ the mendicant is angry; but if the potatoes are boiled and peeled and set before him, he will devour them. 2736.
“Spread the table and contention will cease.”
1148. திண்டிக்கு அவசரம், வேலைக்கு ஒளிப்பு (or சாக்கு).
There is haste to eat, but an excuse (for escaping) work.
1149. தெண்டச் சோற்றுக்காரா, குண்டு போட்டு வா அட! (or தின்ற போட்டுப் போ!)
O, Thou sluggard, come for food when the gun is fired.
The evening gun is fired in Madras at eight o'clock in the evening. Said of a lazy fellow in a family who earns nothing, but never forgets the meal-time and is impatient for his meals.
1150. பருப்பு சோற்றுக்குப் பத்து (com. பதின) காதம் போவான்.
He will go a hundred miles to get *dhall*!
Dhall is a luxurious dish.

HUNGER IS THE BEST SAUCE.

1151. குடல் காய்ந்தால், குதிரையும் வைக்கோல் தின்னும்.
When its bowels are dry with hunger, a horse will eat straw.
"A hungry ass eats any straw."
1152. பசி ருசி அறியாது, நித்திரை சுகம் அறியாது.
Hunger is indifferent to flavour, sleep is indifferent to comforts.
Hunger and weariness make a man indifferent to trifles.
1153. பசிக்குக் கறி வேண்டாம், தூக்கத்துக்குப் பாய் வேண்டாம்.
Hunger needs not spices, sleep needs not a mat. 1152.

GOOD FOOD.

1154. இந்தச் சிற்றுண்டி எனக்குத் தெவிட்டுப்போச்சது.
This pastry nauseates me.
"He digs his grave with his teeth."
"That is not always good in the man, that is sweet in the mouth."
1155. அன்று சாப்பிட்ட சாப்பாடு, இன்னம் ஆறு மாதத்துக்குத் தாங்கும்.
The food I ate that day will help me over six months. 1914.
Said in praise of a lady for the good food she prepares. If it is used interrogatively it means, 'Will what you gave me help me for six months?' i.e., It will be of little use to me! It is also used ironically.
1156. ஆடி (மாசம்) பழஞ்சோறும், ஆதண்டங்காய் வற்றலும் தேடித் தின்ற வனுக்குத் தெய்வலோகம் கிடைக்கும்.
He who seeks and eats cold rice with dried *ithandan* fruit in the hot weather (*lit.* the month *Adi*) will gain heaven.
This dish is a very suitable one for the hot season, and also very palatable.
1157. இரூக்கறியோ, புரூக்கறியோ?
Is it prawn curry, or is it pigeon curry? 1160.
Prawn curry and pigeon curry are both rich.
1158. நித்தியம் கிடைக்குமா அமாவாசைப் பருக்கை?
Will rice (such as is eaten) at the New Moon Festival come every day?
Hindus eat only one meal on the day of the New Moon, and it is therefore a good one.
"Angels visits, few and far between."
1159. பொன்னாங்கண்ணிக்குப் புளிவிட்டு ஆக்கினால், உண்ணப் பெண்ணும் ஒரு உழக்கு உண்ணும்.
If tamarind is added in cooking the *Ponnanng kanni* vegetable, even a woman who eats nothing will eat very much.
Tamarind is a favourite condiment and the vegetable is pleasant. The two together make a very rich dish.
1160. மீன் குழம்போ, தேன் குழம்போ?
Is it fish sauce, or is it honey sauce? 1157.

GLUTTONY.

1161. இருக்கிற அன்றைக்கு ஏருமை மாடு தின்றாற்போல.
The day he has something to eat, it is as if a buffalo was feeding
1162. இரை முழுங்கின பாம்புபோல.
Like a snake that has just swallowed its food.
1163. உப்பில்லாமல் ஒரு மிடாக் கஞ்சி குடிப்பான் (or எனதல்லவென்று குடிப்பான்).
He will swallow a huge pot full of rice, without any salt (or saying, It is not mine)!
1164. உப்பைத் தொட்டுக்கொண்டு உரலை முழுங்குவான்.
He touches his lips with salt and swallows a big rice-mortar!
A great glutton. Also said of one who wants to make great profits with slight exertion.
1165. ஊசிபோல தொண்டையும், சாலுபோல வயிறும்.
He has a throat like a needle, and a stomach as big as a washer-man's pot.
Said of one who pretends to be able to eat a little only, but is found to have an enormous appetite.
1166. ஊறுகாயைக் கடித்துக்கொண்டு ஒரு பாணைச் சோற்றை எனதல்ல என்பான்.
He will swallow a pot full of rice with a little chutney, saying, It is not mine!
1167. காய்ந்த மாடு கம்பிலே விழுந்தாற்போல.
Like a starving cow getting into a corn-field.
A glutton's appetite.
1168. கோட்டுச் சம்பா ஆக்கிவைத்தால், போட்டுச் சாப்பிட வருவார்கள்.
If I prepare rice and set it before them, they will come and swallow it up. 2736.
Said in sarcasm on those who are ready to eat, but unwilling to work.
The கோட்டுச்சம்பா is fresh threshed rice, which has a sweet taste.
1169. சலிப்போடு சம்மந்தி இழுத்தாள், ஏழு இலை.
If a man who feigns unwillingness to join in a meal, is induced to partake of it, he will eat seven helpings (*lit.* leaf-plates full) of rice. 1177.
"Do as the maids do, say no, and take it!"
"I don't want it, I don't want it, but put it into my hood."
1170. சோற்றுக்குக் கேடு, பூமிக்குப் பாரம்!
He is the ruin of food, and a burden to the earth!
A useless person who is a burden to all.
"He is not worth his salt."
1171. நீக்குப் போக்குக் கெட்டவனுக்குத் தொண்டைமட்டும் வாயும் வயிறும்.
A person that is without modesty has a stomach and mouth that meet at his throat.
"To have a belly up to one's mouth."

WHERE THERE IS MUCH TO TAKE CARE OF, A LITTLE IS
NOT MISSED.

1172. *கிணற்றுத் தவளை தண்ணீர் குடித்ததைக் கண்டது யார், குடியா
ததைக் கண்டது யார்?*
Who has seen a frog in a well drink water, and who has seen it
not drinking?
Often said of a man and a woman who live by themselves in the same
house. Everybody believes that they treat each other as man and
wife, though no one has any proof.
1173. *குளம் காக்கிறவன் தண்ணீரைக் குடியானோ?*
Will not he who guards the tank drink from it?
“*He who manages other people's wealth, does not go supperless to
bed.*”
1174. *தேனை வழிக்கிறவன் புறங்கையை நக்கமாட்டானா?*
Will not he who gathers honey lick the back of his hand?
“*He guides the honey ill, that may not lick his fill.*”
1175. *பசு உழுதாலும், பயிரைத் தின்ன ஒட்டான்.*
Though the cow ploughs, its owner will not allow it to eat the
crop.
The cow is held sacred by the Hindus, and should never be used for plough-
ing; but this man yokes it and gives it nothing to eat.
1176. *போர் மெரிக்கிற மாடு, வைக்கோல் தின்னதா?*
Will not the bullock that treads the stack eat the straw?
“*He is a poor cook who cannot lick his own fingers.*”

MISCELLANEOUS PROVERBS ABOUT FOOD
AND EATING.

சாப்பாடு.

1177. *உண்ணும் வயிற்றை ஒளிக்கிறதா?*
Why hide a stomach which wants food? 1169.
Applied to one who, from a false feeling of modesty, refuses to take
what he is longing for.
“*Never be ashamed to eat your meat.*”
1178. *ஆசைப்பட்ட பண்டம் ஊசிப்போச்சுது*
The cakes I had hoped to enjoy have been spoiled. 1010.
1179. *என்ன தின்றாலும், அதற்குமேலே நாலு பேரிச்சம் பழம் தின்ன, எல்
ளாம் அடிபடும் (or செரிக்கும்).*
Whatever you eat, if you also eat four dates, all will be digested.

1180. என்ன அடா, ஒன்று ஒன்றாய் குருவிபோல கொறிக்கிரும்.
Why, you pick up your food like a bird, a grain at a time.
i.e., You take too little in your hand at a time; fill your hand with rice and eat well. Food is eaten in India without the aid of knives, forks, and spoons.
1181. குத்துப்பட்டிப் பொறுத்தாலும், குறை வயிறு பொறுக்குமா?
Though you may bear a blow, can you endure a stomach only half filled? 1189.
1182. கழுக்குக் கொறடா மினகாய்.
Chillies (*Capiscum frutescens*,) serve as whips to make one eat gruel.
The hot taste of the chilli is a stimulus to the appetite.
1183. கழ் என்றாலும், குடிக்கிறவன் பிழைப்பான்.
Although it is called 'gruel,' he who drinks it will live. 1725.
A person can at least sustain life on the poorest food.
"Half a loaf is better than no bread."
1184. சோற்றால் அடித்த சுவர்.
(Man's body) is a wall built of rice.
The body cannot exist without food.
1185. ஜானே வயிறு, சரீரம் எல்லாம் வயிறு?
Is not the stomach only one span? Is the whole body stomach?
Why is there so much falsehood and deceit in this world merely to provide the stomach with good things?
1186. ஞானமும் கல்வியும் நாழி அரிசியிலே.
Wisdom and learning are both in a measure of rice.
Food is essential if knowledge is to be gained.
1187. தின்ற சோறு உடம்பிலே ஒட்டவில்லை.
The food I eat does not stick to me.
Said when sickness or sorrow makes food loathsome.
1188. தின்றிறதைத் தின்றும், தேவாங்கு ஆட்டமாயிருக்கிருன்.
Though he eats well, he is still like the thin sloth.
"He is nothing but skin and bones."
1189. முதுகிலே அடித்தால் ஆறும், வயிற்றில் அடித்தால் ஆறமா?
If one is beaten on his back, it will heal; if beaten on the stomach, it will not heal. 1181.
Said when too little to eat or too little salary is given.
1190. மறு சாதம் போட்டுக்கொள்ளாதவன் மாட்டுப் பிறப்பு.
He who will not receive rice the second time it is passed round, is born a bullock.
The distributor says this to the guests. It is thought to be bad manners not to take a second helping.

COMFORT, EASE, LUXURY.

சுகம், வாழ்வு.

1191. உத்தியோகத்துக்கு தக்க சுகம்.
One's comforts must be suited to one's business in life.
1192. எடுப்பாரும் பிடிப்பாரும் உண்டானால், இளைப்பும் தவிர்ப்பும் உண்டாகும்.
If you have servants to take and fetch, you will be weary and fatigued.
Luxury leads to enervation.
1193. என்ன அடா, தாதா? புரட்டாசி மாசம் முப்பதாம் ஒரு கந்தாயம் (or லாபம்).
(If you say) O, Vaishnava mendicant what is the matter?
(He says) The thirty days of *Purattasi* are days of profit to me! 258.
Purattasi is the month August --September in which Vaishnavas are specially liberal to all mendicants.
1194. குதிரை குருடானாலும், கொள்ளு தின்கிறதில் குறையா?
Though the horse be blind, will it eat less gram?
Though a person be worthless, he will expect his food and comforts like anybody else.
"A bad horse eats as much as a good one."
1195. சுகம் கெட்டால் விரதம் தக்கவேண்டும், விரதம் கெட்டால் சுகம் தக்கவேண்டும்.
If your worldly comfort fails, asceticism is the right thing (to seek to attain); if asceticism is of no avail, worldly comfort is to be sought.
Speaking generally, Hinduism rejects the idea of the possibility of combining the pursuit of temporal and spiritual prosperity.
"If you can be happy without health, you may be happy without virtue."
1196. ஜெகத்தைக் கொடுத்தும் சுகத்தை வாங்கிக்கொள்.
Even if you have to give the world for it, acquire prosperity. 2251, 2449.
Here 'prosperity' may be translated 'spiritual welfare.'
1197. திருநாளுக்குப் போகிறாயா என்றால் ஆம், ஆம் (said quickly and joyfully), திரும்பி வருகிறாயா என்றால் உம், உம்! (said slowly and sadly).
If we ask anyone if he is going to a festival, he will say, "yes, yes" (with joy). If we ask if he is returning, he will say, "um, um" (with sorrow).
People are happy when entering on a new delight but after enjoying it disgust arises.

1198. நாய் கெட்ட கேட்டுக்குத் தேங்காய்ப் பாலும் சோறுமா ?
Does the wretch of a dog crave for cocoanut milk and rice ? 636.
Hankering after comforts above one's position.
1199. நோவற்ற வாழ்வே வாழ்வு, குறைவற்ற செல்வமே செல்வம்.
Prosperity without pain is prosperity, and wealth without lack is wealth.
"It is a fortunate head that never ached."
1200. பசியில்லாதவனுக்குக் கருப்பு மயிருக்குச் சமானம்.
To a person never hungry, famine is like hair.
i.e., It is not worth his notice.
1201. பள்ளத்திலே இருக்கிறவன், பள்ளத்திலே இருப்பானா ?
Will a person in a valley always remain there ? 87.
"After a storm comes a calm."
1202. பாலுக்கு மிஞ்சின சுவையிலலை, பல்லக்குக்கு மிஞ்சின சொருசுமில்லை.
In taste nothing surpasses milk, in comfort nothing excels a palanquin.
1203. பிள்ளை பிறக்கிறதற்கு முன்னே தின்றுபார், மருமகன் வருகிறதற்கு முன்னே கட்டிப்பார் (or போட்டுப்பார்).
Eat and enjoy before you get a child ; put on your jewelry and enjoy it before a daughter-in-law comes to your house.
After a child is born the mother will have to regulate her diet for the child's sake. And after the daughter-in-law comes to the mother-in-law's house, it is not considered becoming in the mother-in-law to wear as much jewelry as before ; she must give her jewels to the daughter-in-law, however much the girl may have brought with her from her own home. The meaning of the proverb is therefore : use your chances of enjoyment.
"Make hay while the sun shines."
1204. வந்தது கப்பல், மலர்ந்தது தொப்பை.
That which came was a ship, the outcome of it was a big belly.
Said of a family that suddenly becomes prosperous. Wealth and corpulence often go together in India.

CONTENT, DISCONTENT.

திருப்தி, திருப்தியில்லாமை.

1205. இட்டதெல்லாம் கொள்ளும் பட்டியகன் கப்பறை.
A wretch who has a vessel for alms that can hold whatever is put into it. 1211, 1220.
Never satisfied.
"A beggar's purse is bottomless."
1206. உண்டவயிற்றுக்குச் சோறும், மொட்டைத்தலைக்கு எண்ணெயும்போல.
Like food to a satisfied stomach, and oil to a bald head !
Applied to one who shows indifference to a gift, because he is already well off.

1207. உண்ட வயிறு கேட்கும், தின்ற பாக்கு சுவக்கும்.
The stomach that has eaten will ask for more; the areca-nut one has eaten will make (the mouth) red. 2178.
Said of people who have received much help but are not satisfied, and will certainly seek more assistance.
1208. உண்பது நாழி, உடுப்பது நாலு முழம், என்பதுகோடி நினைந்து எண்ணும் மனம்.
Man needs a measure of rice for food, and four feet of cloth for dress, but the mind thinks of eight hundred millions of things. 1215, 2708.
"Had you the world on your chessboard, you could not fit all to your mind."
1209. உன்னைப் பிடி, என்னைப் பிடி, உலகத்தான் தலையைப்பிடி.
Catch you, catch me, and catch the head of the goddess.
Said by one who has already exerted himself to the utmost for some one when he is asked to do yet another kindness, implying that there is no end to the demands made on him. e.g., Draupadi made a vow when the Pandavas were conquered at gambling, that she would not tie up her hair till their enemies the Kauravas were killed. When this had been accomplished by Krishna's favour, she again declared that she would not tie up her hair till Aswathama, who had killed her children, was slain. Then Krishna said this proverb to her.
1210. காலத்துக்கு ஏற்ற கோலம்.
The appearance (or The ornaments, or The costume) must be adapted to the occasion. 2310, 3058.
"Cut your coat according to your cloth."
1211. கூடை கூடையாய்க் கொடுத்தாலும் குறை நீங்காது.
Though you give him baskets full, his wants will not be satisfied. 1205, 1220.
1212. சாஸ்திரத்தைச் சுட்டு, சதுமறையைப் பொய்யாக்கி, சூத்திரத்தைக் கண்டு, சுகம் பெறுவது எக்காலம்?
When shall I, having burnt the Shastras, having proved the four Vedas false, and having seen the mystery, obtain spiritual happiness? 131.
"When may I know the hidden things of life,
And thus attain perfection? I would show
How false the Vedas are, with error rife,
And burn the Shusters, so the truth might grow."
From Pattanattu's songs, in GOVER'S "The Folk-songs of Southern India."
1213. சிணங்குகிறது எல்லாம் பூசைக்கு அடையாளம்.
All grumbling is a signal for punishment.
Children that whine for things they cannot have get punished.

1214. புல்லு இருக்கிற இடத்தில் மேயவிடாது, சோறு இருக்கிற இடத்தில் தின்ன ஒட்டாது.
Where there is grass the cow will not graze, and where there is rice you will not eat. 1208.
Discontentedness makes people change from one thing to another "to improve their circumstances." Give a man half the world in the one hand, and he will soon ask for the other half, says Carlyle.
1215. போதும் என்கிற மனமே பொன் செய்யும் மருந்து.
A heart that is satisfied is a medicine (or philtre) that will make gold. 1208.
"A contented mind is a continual feast."
1216. மூன்று முழமும் ஒரு சுற்று, முப்பது முழமும் ஒரு சுற்று.
If you have three cubits of cloth, you can only wind it round yourself once; if you have thirty cubits of cloth, you can only wind it round yourself once. 562.
Said of one who is never satisfied.
1217. ருசி கண்ட பூனை உறியை உறியைத் தாவுகிறது.
The cat that has tasted nice things will continually jump at the *uri*.
He who has got a taste for pleasure will not be satisfied easily. The *uri* is the loop in which a vessel to hold food, &c., is hung from the roof.
"The escaped mouse ever feels the taste of the bait."
"Stolen waters are sweet."
1218. வயிறு நிரம்பினாலும், கண் நிரம்பாது.
Though the stomach is filled, the eye is never filled.
"The eye is bigger than the belly."
1219. வாயுவும் புள்ளுமாக அலைகிறான்.
He wanders about like the wind and birds.
Said of one who has too much to do, or about a person who seeks wealth in all sorts of ways, but is never satisfied.
1220. வந்ததெல்லாம் கொள்ளும் மகாராஜன் கப்பலிலே.
A king's ship will hold everything that comes. 1205, 1211.
Cf. 963 ff. 1669 ff.

STUPIDITY AND IGNORANCE.

முட்டாளர், பேதை.

1221. ஆலை இலை புளிபோல இருக்கும்.
The leaves of a banyan tree are like tamarind!
"He knows not a pig from a dog." "Very like a whale."
1222. இஞ்சி என்றால் தெரியாதா? எலுமிச்சம்பழம் போலிருக்கும்.
What, don't you know ginger? It is as sweet as a lime!
"He does not know A from a goose's foot."

1223. நாகசுரம் என்ன, தெரியாதா? மத்தனம்போல கல கல என்னும்.
What, don't you know a horn? It sounds like a drum!
"As like a dock as a daisy."
1224. பூசணிக்காய்க்கும் புடலங்காய்க்கும் வித்தியாசம் தெரியாமல் பேசுகிறாய்.
You speak as though you don't know the difference between the gourd and the snake-vegetable.
The pudalangai (*Trichosanthes anguina*) is a long snake-like vegetable.
"As like as an apple is to a lobster."
1225. பாண்டவாள் தெரியாதா? கட்டில் கூறுபோல மூன்றுபேர் என்று வாயால் சொல்லி, இரண்டு விரலைக் காட்டி, கல்லத்தில் ஒரு கோடு எழுதினான்.
"Don't you know how many Pandava princes there were? They were as many as the legs of a bed—three." So said a fool, and held up two fingers, and made a single mark on the ground!
Every Hindu school-boy and every Hindu woman knows that the Pandavas were five brothers, the heroes of the Mahabharata.
"He speaks one word nonsense, and two that have nothing in them."
1226. ஆற்றுக்குப் போனதுமில்லை, செருப்பு கழற்றினதுமில்லை.
He neither went to the river nor did he take off his shoes.
1227. ஈனவும் தெரியாது, நக்கவும் தெரியாது.
(A cow that) understands neither how to bring forth (a calf) nor how to lick it!
A simpleton.
1228. எட்டும் இரண்டும் தெரியாத பேதை.
A stupid fellow who cannot add eight and two together!
1229. கலியாண வீட்டில் போய் அறியான், மேளச் சத்தமும் கேட்டு அறியான்.
He knows nothing about going to a wedding, and he does not understand the sound of the drum.
Said of a man who acts foolishly because he lacks experience.
1230. கொடுத்ததும் அறியான், கொடுத்தவர்களைக் கண்டும் அறியான்.
He has never known what giving is, nor has he ever seen people who give!
He has not a charitable disposition naturally, and is too stupid to acquire such a disposition.
1231. நகை போட்டதுமில்லை, போட்டவர்களைப் பார்த்ததுமில்லை.
She has neither worn jewels herself, nor has she seen people who wear them!
Innocent; knows nothing of the world.
1232. பொன்னும் தெரியாது, பொன் முடிந்த துணியும் தெரியாது.
He neither knows gold, nor does he know a cloth in which gold is tied up! 2547.
A fool.

1233. வைக்கவும் தெரியாது, வைத்துப் படைக்கவும் தெரியாது.
He does not understand how to keep it, and he does not understand how to make use of it.
Said about those who do not know how to manage wealth or fortune or business; especially about servants, daughters-in-law, and wives.
1234. வைக்கத் தெரியாமல், வைக்கோல் போரில் வைத்தாளாம்.
She did not understand how to keep her property, so she placed it in a stack of straw. 1261, &c., &c.
Said when women or servants entrust their little savings to untrustworthy persons.
1235. அடித்த இடம் கண்டுபிடித்து அழ, ஆறுமாசம் செல்லும்.
To find the spot on his body where he was beaten, and to cry about it, will take him six months.
Dullness, stupidity.
1236. அரிவான் சூட்டைப்போல காய்ச்சல் மாற்றவோ?
Can fever be removed as (easily as) the heat from a sickle?
The story goes that a sickle had become hot in the sun, and a passer by thought it had fever, so he put it in water and found that it grew cool again. At another time he found his mother in a burning fever, and put her into water also, where she was drowned.
“A fool will laugh when he is drowning.”
1237. அவன் வாயில்லாத பூச்சி.
He is a worm without a mouth.
He won't bite; is innocent; does not meddle with others. Also used ironically.
1238. இடையனும் பள்ளியும் இறைத்த புலம் சாவி.
The land cultivated by a shepherd and a Palli proved a failure. 1245, 3317.
These two castes are proverbially stupid.
1239. இட்டுவைத்தால் தின்னவும், எடுத்துவைத்தால் சுமக்கவும் தெரியும்.
What you place before him he will eat, and what you put upon him he will carry.
He can eat and work, but in other things he is a simpleton.
- 1239a. Or வைத்ததைத் தின்று, போட்டதைச் சுமக்கும்.
He will eat what is given him and carry what is laid on him.
Said of an ass or a stupid man.
1240. இராமுமுதம் ராமாயணம் கேட்டு, சிதைக்கு ராமன் என்னவேண்டும் என்பதுபோல.
After having heard the *Ramayana* read (and explained) all night, he asked how Rama was related to Sita?
He listened so stupidly as to miss the chief point, i.e., that Sita was Rama's devoted wife. Of such a person it can be said, இவன் புத்தி உலக்கை கொழுந்து, his wit is as blunt as a rice-pounder.
“John has been to school to learn to be a fool.”

1241. உள்ளதையும் செடுத்தான் கொள்ளைக்கண்ணன்.
The one eyed (or angry-eyed) man ruined what existed. 809.
To make bad worse. Said also of one who destroys what is in good order by his incapacity.
1242. எட்டுவருஷம் ஒருமைக்கடா வரிக்குப் போக வழி தேடுமாம்.
The buffalo-bull that had been used to go to a lake to drink for eight years, was still doubtful about the way.
The buffalo is proverbial for its stupidity.
"Send a fool to the market, and a fool he will return."
1243. ஒருது ஈன்றது என்றால், தோழத்தில் கட்டு என்கிறதுபோல.
If he is told that a bull is in calf, he will say 'Tie it in the stall'!
"As wise as Waltham's calf, that ran nine miles to suck a bull."
1244. ஒருமுட்டைப் புராணம் வாசிக்கிறான்.
He is reading the *Purāṇa* written on cow-dung cakes.
Said of a very stupid fellow. The *Purāṇas* are the scriptures of later Hinduism and are largely mythological.
1245. கடா மேய்க்கிறவன் அறிவானோ கெழு போன இடம்.
Does a shepherd know where the plough-share is? 1238.
It is not his business. An Indian shepherd is always counted a fool.
1246. கழுதைபால் குடித்தவன்போலிருக்கிறான்.
He is like one who has drunk asses' milk.
i.e., Very stupid.
1247. கள்ளுக்கு குடியனுக்கு வாய் என்றும் குத்து என்றும் தெரியாது.
A person who drinks toddy does not know the mouth of the cup from the bottom of it. 3085a.
1248. காண ஒருதரம், கும்பிட ஒருதரமா?
Do you come at one time to see me and at another to salute me? 1254.
Labour in vain; both might be done at the same time. Said to one who, when ordered to do two small tasks, which might be done at once, arranges to do one now and the other another time.
"Lazy folks take the most pains."
1249. கீழே பாம்பு என்றால், மேலே பார்க்கிறதுபோல.
If you say there is a snake on the ground, he will look up.
"He cannot say 'bo' to a goose."
1250. குருடும் செவிடும் கூத்துப் பார்த்தாற்போல் செய்கிறாய்.
You do your work like the blind man and the deaf man at the show.
The blind man criticised the dancing, and the deaf the singing as though each had understood what had taken place on the stage.

1251. கையில் எடுக்குமுன்னே கோழி மோசம் என்று அறியாது.
He does not know that he may lose the fowl till it is stolen out of his hands.
The innocent man believes the deceiver till the deceit is flagrant.
“*A fool loseth his estate before he finds his folly.*”
1252. கொக்குத் தலையில் வெண்ணெய் வைத்துப் பிடிக்கிறதுபோல்.
Like putting butter on a crane's head and catching it.
Said of a stupid undertaking about which one is ignorant of the steps to be taken.
- 1252a. Or நெல்லுக் காய்க்கிரமரம் கேட்டவன்போல.
Like the man who asked: “Which is the tree on which rice grows?”
1253. ஞாபகமில்லை என்று எவனும் சொல்லுவான், ஞானமில்லை என்று எவனும் சொல்லான்.
Any one will say, I have forgotten it; but no one will say, I am without sense.
“*All complain of want of memory, but none of want of judgment.*”
1254. நடக்கமாட்டாத லவாடிக்கு நாலுபக்கமும் சவாரி.
The old horse that is unable to work gets work on all sides.
1248.
Said of a fool who, instead of finishing the work he has on hand, turns to some other work, toils at that for a while, and then seeks something else.
1255. ஞனி மரத்தில் ஏறி, அடி மரத்தை வெட்டினதுபோல்.
Like climbing to the top of the tree, and cutting it off by the root.
“*The fool hunts for misfortune.*”
1256. நான் கொக்கோ? கொங்கு நாட்டானே!
Am I a crane? O man from the *Konkin* country!
Cf. நான் ஏமாந்த சோடிரியா? Do you take me to be a fool?
When a Rishi (a saint) was doing penance, a crane let its droppings fall upon him from a tree. The angry glance he gave the bird slew it. This made the Rishi believe himself to be a great wonder-worker, and when he met the wife of the Tamil saint Tiruvalluvar, who did not at once obey his orders, he looked at her, thinking that she also would fall dead; but instead of doing so, she looked at him and uttered this proverb.
1257. பகலில் பசுவும் தெரியவில்லை, இரவில் எருமை தெரியுமா?
During the day he does not know what a cow is; will he know a buffalo at night?
If one cannot understand simple matters, how about what is difficult?
1258. பன்றிக்குத் தவிடு வைக்கப்போனாலும் உர் என்கிறது, கழுத்து அறுக்கப்போனாலும் உர் என்கிறது.
If you lay bran before a pig, it will say ‘ur’; if you cut its throat, it will say ‘ur.’
It cannot distinguish between good and evil, and it does not understand how to be polite.

1259. புட்டிக்கூடை முண்டத்தில் பொறுக்கி எடுத்த முண்டம்.
He is a fool picked out of a basket of fools. 1261.
Said of a great fool.
1260. பூனை பாணையில் தலையை இட்டிக்கொண்டு எல்லாம் இருண்டுபோச்சுது
என்று நினைக்குமாம்.
After the cat has put its head into a pot, it thinks that all is
darkness.
"He is a fool that thinks not that another thinks."
"As a fool sings, so he thinks the bell rings."
1261. மட்டியிலும் மட்டி மகா மட்டி.
He is a greater blockhead than all blockheads. 1259.
1262. முட்டாளுக்கு என்ன சொன்னாலும் கட்டேடே கேளான்.
Though you give a fool advice, he will not listen with any
attention.
"Fools are pleased with their own blunders."

HASTE AND RASHNESS.

பரம்.

1263. அவசரத்திலே குண்டுசட்டியில் கை நுழையாது.
The hand won't go into the round pot in a hurry. 1276.
The mouth of this pot is very large, but a man in a hurry will fail to get
his hand into it.
"More haste, less speed."
1264. அவசரத்துக்கு (or ஆபத்துக்கு or ஆத்திரத்துக்கு)ப் பாவமில்லை.
Necessity (knows) no sin.
"Necessity knows no law."
1265. ஆத்திரக்காரனுக்கு (or அவசரக்காரனுக்கு)ப் புத்தி மட்டு.
A hasty person's judgment is limited.
"He that is hasty of spirit exalteth folly." (Prov. 14, 29.)
"A hasty man never wants woe."
1266. ஆறு காதம் என்கிறபோதே கோவணத்தை அவிழ்த்துக் குடுமியிலே
கட்டிக்கொண்டாலும்.
When the river was still sixty miles off, he untied his loin-cloth
and put it on his head.
He ought not to have taken it off till he was crossing the river. Inopportune haste.
"Do not strip before bed-time."

1267. இரிஷி பிண்டம் இராத் தங்காது.
The embryo of a Rishi will not stay (in the womb) a single night. 1272.
i. e., A Rishi will be born before the dawn after the night in which his mother has conceived him!—Said if people are over hasty in getting back things that they have lent; and also if things lent are returned sooner than is expected. A Rishi is a Hindu sage.
1268. உட்கார்ந்திருக்கச்சே அடித்தால் பொன்னாகும், ஓடச்சே அடித்தால் செம்பாளுலும் ஆகும், இரும்பாளுலும் ஆகும்.
If one strikes while sitting down, it may become gold; if while running, it may either become copper or iron.
"The admonition Nothing rashly, is everywhere useful."
"Haste and wisdom are things far different."
"He that can stay, obtains."
1269. எள்ளு என்கிறதற்குமுன்னே, எண்ணெய் எங்கே என்கிறான்?
Before one says, Sesamum seed, he says, Where is the oil?
956, 960, 1282.
Too hasty to wait for something expected.
1270. ஒரு சுற்று சுற்றி வயிற்றைத் தடவிப்பார்த்துக்கொண்டதுபோல.
Like the woman who rubbed her stomach (to know if she was pregnant) after going round (the sacred fig-tree) only once! 2677.
She was worshipping the god in the tree to obtain its favour and bear a child. Walking round a sacred place from left to right is a very common form of adoration.
1271. காகியில் இருந்தவன் கண்ணைக் குத்தக் காஞ்சிபுரத்திலிருந்து கை நீட்டிக்கொண்டு போனான்.
While in Conjeevaram he stretched out his arm to strike the eye of a man in Benares!
The two places are twelve hundred miles apart.
"Make not the sauce till you have caught the fish."
1272. காட்டேரி (or இருசி) உடைமை இராத் தங்காது.
The property of a demoness will not remain till the next morning. 1267.
1273. காணி கவிழ்த்துபோகிறதா?
Will your land capsize?
i. e., Take things quietly. Why toil and struggle as if defeat and ruin are about to befall you?
1274. குளம் உடைந்து போகும்தோது முறைவீதமா?
When a tank bursts, is there time to ask whose turn it is (to repair its banks)?
In a time of calamity every one must do his best to stop the evil.

1275. கடினச் சித்தம், கடினப் பித்தம்.
At one moment it is his will; at another it is bile to him.
1285, 2905.
Or வேளைக்கு ஒரு குணம், an ever changing mind.
"Women, wind and fortune are ever changing."
1276. தீப்பட்ட வீட்டுக்குப் பிக்குட்டை தண்ணீர்.
Water from a cess-pool is of use to a house on fire. 1263.
"Foul water will quench fire." "Good and quickly seldom meet."
1277. நாய்க்கு வேலையுமில்லை, நிற்க நேரமுமில்லை.
The dog has nothing to do, and yet has no time to be quiet.
Said when one is in a hurry about nothing.
"He has more business than English ovens at Christmas."
"Idle folks have the least leisure."
1278. நினைத்தபோது பிள்ளை பிறக்குமா?
Will a child be born at the time expected?
One must not be in a hurry to gain the fulfilment of a wish, but must work and wait for it.
1279. பதினாயிரம் கொடுத்தாலும், பதைப்பு ஆகாது.
Even if you give ten thousand rupees, anxiety is of no avail.
1280. பஞ்சத்தில் பிள்ளை விற்கிறதுபோல.
Like selling a child during a famine.
Said when one is compelled to sell a thing cheap in order to live. The proverb is founded on fact. Cases were known during the Great Famine of 1876-8 and during the famine in the north of India at the end of 1896.
1281. பயணக்காரன் (prop. பிரயாணக்காரன்) பைத்தியக்காரன்.
A man going a journey is mad.
He is so hurried and worried, that he appears to be mad. Making a journey is an anxious undertaking to most Hindus.
1282. பருத்தி புடவையாய்க் காய்த்ததுபோல.
Like the cotton tree that yielded a woman's dress ready-made!
956, 960, 1269.
The cotton after being gathered has many processes to go through before it become cloth. Said sarcastically of one in great haste.
"All is not butter that comes from the cow."
1283. பார்ப்பானுக்குப் பறப்பு, கோவிலிலேயும் சிறப்பு.
The Brahmin is in haste for the temple must be adorned.
1284. பறப்பான் பயிர் இழந்தான்.
The hasty man lost his crop.
"Haste makes waste."
1285. மூத்திரம் பெய்கிறதற்குள்ளே முப்பத்தெட்டு குணம்.
While easing himself he had thirty-eight minds. 1275.
Said of one who is very fickle.
"A woman's mind and winter wind change oft."

1286. விடியற்காலத்தில் கலியாணம் பிடி பாக்கு.
To-morrow morning the wedding will be performed ; take betel !
Said when one receives notice at the eleventh hour of an important matter.
It is customary when inviting people to a wedding to send them
betel-leaves and areca-nut.
“ *Haste trips up its own heels.*”
1287. வெந்தது போதும் முன்றினையில் கொட்டு.
It is boiled enough ; throw it into my lap. 218.
“ *Too hasty burned his lips.*”

PROCRASTINATION.

தாமிசம்.

SLOWNESS TO LEARN.

1288. ஆம்புடையான் செத்தபிறகு அறுதலிக்குப் புத்தி வந்ததுபோல.
As the widow only got sense after her husband's death. 1439.
2679.
“ *Experience is a dear school but fools learn in no other.*”
“ *Misfortunes tell us what fortune is.*”
1289. ஒரு தரம் விழுந்தால் தெரியாதா?
If you fall once only, don't you perceive it ?
“ *Bought wit is best.*” “ *Beware of the stone thou stumbledst at before.*”
1290. கண் கெட்டபிறகா சூரிய நமஸ்காரம் செய்கிறதா?
Is it only after you have lost your sight that you will worship
the sun ? 1293.
“ *The night cometh, when no man can work.*” (Joh. 9, 4.)
“ *Blessings are not valued, till they are gone.*”
“ *When the sun shines, nobody minds him ; but when he is eclipsed,
all consider him.*”
1291. காலிலே பட்ட பிறகா, கிரகசாரம் (or சனி) போதாது.
Is the influence of planets of no account when you have hurt
your foot ? 1295.
1292. கிணற்றில் விழுந்தவன் மறுபடியும் விழுவானா?
Will the man who has fallen into a well once, fall into it again ?
“ *Experience is the mistress of fools.*” “ *To-day is yesterday's
pupil.*”
1293. செத்தபிறகு, செய்தவனுக்குச் செய்கிறதா?
Is it after his death that you should recompense him who does
(evil) to you ? 1290.
“ *Know your opportunity.*”

1294. குடுகண்ட பூனை அடுப்பங்கரையில் சேராது.
The cat that has been burnt will not go near the fire-place.
"A burnt child dreads the fire."
"Adversity makes a man wise, not rich."
1295. தலையில் இடித்த பிறகா, தாழக்குனிகிறது?
Is it only after knocking your head, that you bend it? 1291,
1297.
"When the head is broken, the helmet is put on."
1296. பத்து இறுத்த பின்பு பாரச் சந்தேகம் தீர்ந்தது.
After paying a fine of ten (rupees), my grave doubt was removed.
"Wisdom rides upon the ruins of folly."
1297. வாசல்படி தலையில் பட்டபிறகா, குனிகிறது?
"Will you only bend your head after having knocked it against
the door frame? 1295, 1331.

Cf. 873 ff. 1439 ff. 2975 ff.

MISCELLANEOUS PROVERBS ABOUT PROCRASTINATION AND DELAY.

1298. ஆகட்டும் போகட்டும், அவரைக்காய்க் காய்க்கட்டும், தம்பி பிறக்கட்டும்,
அவனுக்குக் கலியாணம் ஆகட்டும், உன்னைக் கூப்பிடப்போகிறே
னோ?
Let it be or let it go, let the vegetable grow up, let a boy be
born, and let him be married, but do you think I am going
to invite you to the wedding? 2377.
1299. கார் அறுக்கட்டும், கத்திரி பூக்கட்டும்.
Let the harvest come, and let the brinjal-plant blossom.
Said to put off one who asks for help.
1300. தலை இருக்கிற இடத்தில் கழுத்து வரட்டும்.
Let your neck grow up to where your head is now. 3329.
i.e., Wait till you are a little older.
"You must eat another yard of pudding first."
1301. மூன்று முடிச்சு கழுத்தில் விழட்டும், முப்பது இலை குப்பையில் விழட்
டும்.
Let the three knots be tied on your neck, and let thirty leaf-
plates be thrown on the dunghill.
i.e., You feel very happy that an excellent offer for your daughter has been
made; but the wedding has not been performed yet. Let the three
knots of the *tháli* be tied, and let Brahma, Vishnu and Rudra's names
be pronounced over each knot; and after that, let the family be present
for the grand final feast before you make sure that the wedding is
really to take place. Cf. Solon to Croesus:—
"Do not feel happy till you are in your grave."

1302. மேலைக்குத் தாலிகட்டுகிறேன், கழுத்தே சுகமே இரு என்பதுபோல.
Like saying, Be happy, O neck! some day I shall tie a *thālī* on thee! 2377.
Said of one who promises help, but delays in giving it.
"He loses his thanks who promiseth and delayeth."
"Hell is paved with good intentions."
N.B.—The above five proverbs are put together here not only on account of their meaning, but also on account of the peculiar expressions in them.
1303. ஆயோதன முகத்தில் ஆயுதம் தேடுகிறதுபோல.
To seek for weapons while the battle is going on. 619, 625, 1332.
1304. ஆலசியம் அமிர்ந்த விஷம்.
Sloth turns nectar into poison. 1409.
"Delay is dangerous."
1305. ஆறின கஞ்சி பழங் கஞ்சி.
Cold food is (soon) old food.
Delay in doing duty makes the duty irksome.
"The purpose of to-day to-morrow wrests away."
1306. இன்றைக்கு ஆகிறது நாளைக்கு ஆகட்டும்.
To-day it is done; to-morrow it may be done.
"From to-morrow till tomorrow time goes a long journey."
"Don't put off till to-morrow what can be done to-day."
1307. இன்றை என்பதும், நாளை என்பதும், இல்லை என்பதற்கு அடையாளம்.
To say "to-day" or "to-morrow" means "no!"
"One 'take it' is better than two 'you shall have it.'"
1308. எரிகிற வீட்டை அவிக்கக் கிணறுவெட்ட, நான் பார்த்ததுபோல.
Like looking out for an auspicious day to dig a well to quench a burning house!
"In haste like a snail."
1309. கடல் வற்றிக் கருவாடு தின்னலாம் என்று உடல் வற்றிச் செத்ததாம் கொக்கு.
The body of the bird who said After the sea is dried up I can eat salted fish, dried up and died (while it was waiting).
"He that doth not what he ought, that haps to him which he never thought."
1310. கண்ணுள்ளபோதே காகழி.
While you have your eyes you have sight.
"Take time while time is, for time will away."
"Take time by the forelock."

1311. கண்ணும் கறுத்தும் உள்ளபோதே காணோம், அதின் பின்பு என்ன கிடைக்கும்?
While there is sight and sense, we do not perceive what will happen to us afterwards?
"After death the doctor!"
1312. காற்றுள்ளபோதே துற்றிக்கொள்.
Winnow while the wind blows.
"Make hay while the sun shines."
1313. கின்று வெட்டித் தாகம் தீர்க்கலாமா?
Can't you wait to quench your thirst until you have dug a well?
"Don't have your cloak to make when it begins to rain."
1314. சமுத்திர அலை ஓயப் போகிறதுமில்லை, தம்பிதலை முழுதி தர்ப்பணம் பண்ணப்போகிறதுமில்லை.
The waves of the sea will not stop, and the young man will not finish washing his head and performing the rites for his deceased father. 1871.
"He who will not sail till he has a full fair wind will lose many a voyage."
"He who will not sail till the dangers are over must never put to sea."
1315. செட்டி சிங்காரிக்கிறதுக்குள்ளே, பட்டணம் பறிபோகிறது.
While the merchant was adorning himself the city was looted.
"He brings his machines after the war is over."
1316. திருடன் புகுந்து ஆறுமாதம் நாய் குலைத்ததுபோல.
Like a dog barking six months after a thief had entered the house.
"To lock the stable door when the steed is stolen."
1317. தேவடியான் சிங்காரிக்குமுன்னே, தேர் ஓடித் தெருவிலே நிற்கிறது.
Before the dancing-girl had adorned herself, the car ran on and came to a standstill in the street.
The procession was over before she was ready to join in it. It is part of the duty of the dancing-girls attached to a temple to dance before the sacred car when the God of the temple is taken out on festival-days.
1318. நனைத்து சுமக்கிறதா?
Will any one wet his burden (and so make it heavier)? 402.
Said of him who puts off moral improvement till evil increases, or postpones repairs while decay increases, and thus double the cost of repairing.
1319. பத்தியத்துக்கு முருங்கைக்காய் வாங்கிவா என்றால், பால் தெளிக்கு அவத்திக்கிரை கொண்டிவருவான்.
If you say, Go buy the *marrungei* fruit for the patient's diet, (he delays, and then) brings *avatti* vegetables (*coronilla grandiflora*) for the milk-sprinkling (funeral) ceremony.
i.e., The sick man is allowed to die because the person in charge of him will not trouble to get him medicine. The milk-sprinkling ceremony is an offering of milk to the *manes* of the dead person on the third day after death. Used, for instance, when a loan of ten rupees which would have preserved a sick man's life, comes only in time for his funeral.

1320. பதருத காரியம் திருது.
A thing done without haste does not fail.
Cf. பதறின காரியம் பாழ்.
An affair that is hurried is all in vain.
1321. மஞ்சள் குளித்து மணமேலே இருக்கும்போது மாட்டேன் என்றீரே,
பின்னா பெற்று நொந்திருக்கச்சே வேண்ட (or கோண்ட) வந்தீரே.
While I was adorned with saffron and was ready for you, you
refused to come to me; now that I have borne a child and am
weak, you want me.
Literally a wife's complaint against a phlegmatic husband. Also used
about any privilege that is neglected too long.
"He that will not when he may, when he would he shall have nay."
1322. மேலைக்கு உழுவார், கூழுக்கு அழுவார்.
They who delay ploughing will have to cry for food. 1128.
1323. வேகிற வீட்டுக்கு வெட்டுகிற கிணறு.
A well that is being dug for a house on fire!
"To cover the well when the child is drowned."
N.B.—Some of the above may be compared with 873 ff.

WATCHFULNESS.

ஜாக்கிரதை.

1324. ஜுளைச் சுற்றிப் பார்க்காமல் அளக்கிறதா?
Do you gossip without looking (at your hearers)? 781, 2585.
Be careful when you try to deceive.
1325. ஆற்றிலே கணுக்கால் தண்ணீரிலும் அஞ்சி நடக்கவேண்டும்.
Though the water in a river is not more than ankle-deep one
should walk carefully.
1326. உச்சந்தலையில் செருப்பால் அடித்ததுமேபால.
(His influence is) like striking the crown of the head with a
slipper.
In ancient times a Tamil man might take a woman as a wife of inferior
degree by putting his slipper on her head. This signified that the
woman became his slave for life, and was to have nothing more to do
with other men. The position of such a woman was less honourable
than that of a legal wife and her children had no right to inherit family
property; but on the other hand it was far higher than that of an
ordinary prostitute. The proverb is often used to one who allows him-
self to be subjected to the influence of others.
1327. கண்டும் காணவில்லை, கேட்கும் கேட்கவில்லை என்று இருக்கவேண்டும்.
You should be like one who seems not to have seen what he
has seen, and not to have heard what he has heard.
i.e., Be wary.
"There is a time to wink as well as to see."

1328. கண்ணோ புண்ணோ?
Is it an eye, or a wound?
Said as a warning to one who is treating a delicate matter carelessly.
1329. குடி வைத்துக்கொண்டாயோ, கொள்ளி வைத்துக்கொண்டாயோ?
Did you receive a family into your house (as tenants) or did you receive a firebrand?
i.e., Be careful as to whom you admit into your house or into your employment.
1330. பத்திரம், என் வாசலில் அடி வைக்காதே.
Be careful, don't put your foot inside my threshold! 2243, 2394.
1331. முட்டுமுன் குனியவேண்டும்.
Stoop before you get into difficulties. 1297, 1337.
"Look before you leap, for snakes among sweet flowers do creep."
1332. வெள்ளம் வருகிறதற்கு முன்னே, அணை போடவேண்டும்.
The dam must be built before the flood comes. 1303.
"A stitch in time, saves nine."
"Prevention is better than cure."

PRUDENCE.

நினைப்பு, யோசனை.

1333. ஆரை நம்பி, தோழா, காருக்கு ஏற்றம் போட்டாய்?
From whom did you expect (help), my friend, when you put up a water-lift (to irrigate) the kar rice.
Don't begin an undertaking without being sure of the necessary assistance.
1334. ஆழம் தெரியாமல் காலை இட்டுக்கொண்டதுபோல.
Like stepping into the water without knowing its depth.
Used about beginning operations without fully understanding their cost. (Cf. Luc. 14, 28.) Also about evil deeds that are done in the belief that they will never be found out.
"A danger foreseen is half avoided."
1335. உமெய் போனால் போகிறது, கை வந்தால் போதும்.
Let the iguana go. If I can only get my hand (out of its mouth) it is enough.
The story runs that a man had foolishly put his hand into a hole to catch an iguana, but it seized his hand with such strength that he could not extricate it. Said of a person who has involved himself in great difficulties, out of which he is glad to get at any price.
"Catching a Tartar." "To burn one's fingers." "Do as little as you can to repent of."

1336. எண்ணிச் செய்கிறவன் செட்டி, எண்ணாது செய்கிறவன் மட்டி.
He that thinks before he acts is a *Chetty*, but he who acts without thinking is a fool.
The *Chetty* caste is a class of merchants renowned for their business ability.
"Consideration is the parent of wisdom."
"Consideration is half conversion."
1337. எண்ணித் துணிவது உருமம்; துணிந்தபின் எண்ணுவது இழுக்கு.
It is a deed to think and then venture; but to think after venturing is a disgrace. 1331.
"Think of the end ere you begin, and you will never be thrall to sin."
"Some do first, think afterwards, and repent for ever."
1338. கிணற்று ஆழமும், கயிற்று நீளமும் பார்க்கவேண்டும்.
One must consider the depth of the well and the length of the rope.
"Look before you leap."
1339. சமாசாரம் தெரியாமல், அமாவாசைக்குப் போகிறான்.
Without knowing any particulars about it, he goes to the New Moon festival. 1009.
i.e., He went to the house expecting a meal, but found that he had come on a fast-day and so was disappointed. High caste Hindus fast on the day of the New Moon festival. Said of one who commences an undertaking without understanding it.
1340. வாய் புளித்ததோ, மாங்காய் புளித்ததோ?
Which is sour, the mouth or the mango?
Said to one who draws hasty conclusions, or judges from superficial knowledge. Thus Europeans often draw too hasty conclusions about Hindus and vice-versa. Or said to one who says it is easy to lead a religious life, or, to gain a university degree.
"A hard thing it is, I wiss, to judge a thing that unknown is."

KINGS.

அரசன்.

N.B.—It should be remembered that in India each king or prince was a despot, and that each subordinate ruler was in his degree a despotic ruler. This is true to-day of the rulers of dependent native states—more than six hundred in number—save that they are subordinate to the British supremacy.

1341. அரசனில்லாத நாடு அச்சில்லாத தேர்.
A country without a king is like a car without a linch-pin. 1380.
அரசனில்லாத நாடு அலைகழித்தற்போல. As a country without a king is harassed.

1342. அரசனுக்கில்லை சிறுமையும் பெருமையும்.
To a king there is neither low nor high.
An oriental potentate treats his people as he likes.
1343. அரசன் நாவு அசைய, நாடு அசையம்.
If the king moves his tongue, the country will be stirred up
The power of a king's words.
1344. அரசனில்லாப் படை வெல்லுவது அரிது.
An army without king (a head) will hardly conquer. 1379.
1345. ஒருவனைக் கொன்றவன் உடனே சாவான், பலபேரைக் கொன்றவன்
பட்டம் ஆளுவான்.
He who kills one person will die at once, he who kills many
will become a king.
Many an eastern king has waded to the throne through blood.
1346. கோவுக்கு அழகு செங்கோல் முறைமை.
A sceptre of justice is the beauty of a king.
1347. துறவிக்கு வேந்தன் துரும்பு.
The king is a mere straw to the ascetic.
In this saying the result of the long struggle in India between the priest-caste (Brahmans) and the warrior-caste (Kshatriyas) is epitomised. The social life of modern India is priest-ridden, and the priests are the pillars of all the old customs and prejudices. Said of one who in righteous indignation against tyranny has resolved to sacrifice himself for his country or for his family.

AUTHORITY.

அதிகாரம்.

ARBITRARY AUTHORITY.

1348. அவன் சொன்னதே சட்டம், அவன் இட்டதே பிச்சை.
Whatever he says is law, whatever he gives is alms.
His words and deeds are to be accepted as law.
1349. உடையவன் சொல்படி உரலைச்சுற்றிக் குழிபறி.
Dig a ditch round the rice-mortar according to the owner's words.
Said of a man whose will must be done though it be to his own disadvantage.
"All that he says is law."
1350. அரைத்து மீந்தது ஆம்மி, சிறைத்து மீந்தது குடுமி.
After the grinding is finished the stone remains, after the shaving the tuft of hair (Kudumi) remains.
i.e., However much grinding is done on it the stone is not worn out, and however carelessly the barber shaves he is sure to leave the Kudumi. Said of a proud master, who cares nothing for the privileges of others. The Kudumi is the tuft of hair on the back of the head worn by the Hindus except certain ascetics and never touched by the razor.

1351. எமன் நினைக்கவும், பின்னா பிழைக்கவுமா?
When Death thinks the child must die, will it live? 2939.
Said of rich people and of people of authority who do what they like, not minding what others think of them.
1352. ஏற்றப் பாட்டுக்கு எதிர்ப் பாட்டில்லை.
There is no chorus to the song of the worker on the water-lift.
The songs sung by workers on the water-lift are sung at random, and are often only strings of phrases sung to a monotonous cadence while the worker performs his solitary work. The proverb is applied to a man who will allow no voice to criticise his doings.
1353. கடல் மீனுக்கு துளையன் இட்டது சட்டம்.
The name the fisherman gives to the scafish is law. 1595.
“If a jury say it is a cat, it must be so.”
1354. நம்பியான் விட்டதே தீர்த்தம்.
Whatever the Vaishnava Brahmin pours out to people is holy water.
What the great one is above common people's criticism.
“Must, is a king's word.”
1355. வலியான் எடுத்ததே வாய்கால், வலவான் ஆடினதே பம்பரம்.
What the strong man dug was a channel, and what the clever man spun was a top.
“Might is right.”
1356. வைத்தியன் சொன்னதெல்லாம் மருந்து.
Whatever the doctor says is medicine, that is medicine. 1602.
Hindu physicians are said to give their vegetarian patients all sorts of meat broths, but the patients must obey the doctor's word even if they break the rules of their castes.

TYRANNY.

1357. அழுத பின்னையும் வாய்மூடும் அதிகாரம்.
Authority that shuts the mouth of a crying child!
A description of tyranny.
1358. அவன் அதிகாரம் கொடிகட்டிப் பறக்கிறது.
His authority is a hoisted flag fluttering in the wind.
The daughter-in-law applies this to her mother-in-law when the latter acts unjustly towards her. It is also applied to one who acts according to the prompting of others.
- 1358a. கண்மூடித் துரைத்தனமாச்சே.
It is a government that shuts its eyes!
All is done blindly and unfairly.

1359. கண்டறியாதவன் பெண்படைத்தால், காடுமேடு எல்லாம் இழுத்துத் திரிவானாம்.
It is said, that if a man without experience of women marries (or gets a girl into his possession) he will drag her through every jungle and over every hill. 1367, 1368.
The novelty of the thing makes the silly fellow anxious to show off his authority to his wife and before his neighbours. Domestic tyranny.
1360. கழுதை வளையற்காரன் கிட்டபோயும் கெட்டது, வண்ணன் கிட்ட போயும் கெட்டது.
The ass suffered much when the bangle-seller was its owner and when the washerman was its owner. 3371.
Both gave it much work and little food.
1361. கிழிஞ்சாப்பின்ன மணியத்திலே நீட்டின விரல் ஆற்றற்போம்.
The finger that is pointed at the authority of Kirinjapillei will be lost.
Said of officials who will not allow their doings to be criticised.
"Might is right."
"Accusing is proving, where malice and force sit judges."
1362. குத்திக்கொண்டு வா என்றால், வெட்டிக்கொண்டு வருகிறான்.
Though you tell him only to reprimand that man, he brings him cut up in little pieces. 2650.
Said of a person who arrogantly exceeds the limits of the authority that has been delegated to him.
1363. சாலாய் வைத்தாலும் சரி, சட்டியாய் வைத்தாலும் சரி.
Whether you make it a big pot or a small pot, it is all the same.
See explanation appended to No. 1365.
1364. சிரைத்தால் மொட்டை, வைத்தால் குடுமி.
If you shave me, my head will be bald; if you don't, the tuft (Kudumi) will remain.
See explanation appended to No. 1365.
1365. வெளுத்து விட்டாலும் சரி, சும்மா விட்டாலும் சரி.
Whether you wash it or not, it is all the same. 702, 2718.
Each of the above three means that whatever the person addressed does, is right. There is a story that a king gave high offices to a potter, a barber and a washerman. While they were in authority, a rogue beat a poor farmer, who complained to the potter, and closed his complaint with the first of the above three proverbs. He meant to say, "It is in your power to do good, I therefore leave it all to you." The potter, fool that he was, took the proverb as a sneer at himself; and ordered the farmer to be beaten and sent away. The poor farmer then went to the barber magistrate and complained, ending his complaint with the second proverb. The barber took this as a personal insult and the farmer was again beaten. Finally the farmer went to the washerman-judge, recited his wrongs and closed his appeal for justice with the third proverb. He was again beaten for his pains. The story is a satire on the hypersensitiveness of upstarts about their humble origin.

1366. தேளுக்கு மணியம் கொடுத்தால், ஜாம ஜாமத்துக்குக் (or பொழுதுவிடு
கிற மட்டும் or நிமிஷத்துக்கு நிமிஷம்) கொட்டும்.

If you give office to a scorpion, it will sting all the time.

Said about the abuse of authority by wicked persons.

"Men of cruelty are birds of the devil's hatching."

1367. படையாத படைத்த மாமியாரே, உன்னைப் பறையன் அறுக்கக் கனவு
கண்டேன்.

O, mother-in-law, who possessest what you ought not to possess! I dreamed that a Pariah had cut you up. 704, 1359.

Said in disgust of one who is not accustomed to dignity and power, and therefore tyrannises over servants or relations when he gets into authority.

1368. போலைக்கு ஒரு பொன்மணி கிடைத்ததாம், அதைப் பொழுது விடிய
ளவும் தொட்டுத் தொட்டுப் பார்த்ததாம்.

They say that when a vain woman got a golden ornament, she handled it the whole night. 1359.

Cf. 591 *ff.* 702 *ff.* 1374 *ff.* 1694 *ff.*

HAVING ANOTHER PERSON IN ONE'S POWER.

1369. அவனுக்குள்ளே அகப்பட்டிருக்கிறது என் பிழைப்பு எல்லாம்.
What is in his hands is my whole livelihood. 1372.

1370. உன் வண்டவாளம் எல்லாம் எனக்குத் தெரியும்.
I know your character, (*i.e.*, all your wickedness).

1371. ஊர் இளக்காரம் வண்ணனுக்குத் தெரியும்.
The washermen knows the defects of the village.
When getting the clothes to wash he learns a great deal about the private affairs of the different families.

1372. என் குடுமி அவன் கையில் அகப்பட்டுக்கொண்டது.
My hair-tuft is in his hands. 1369.
i.e., I am in his power. For 'hair-tuft' (*Kudumi*) see 1350.

1373. நீட்டி நீட்டிப் பேசுகிற வெள்ளாளப்பையா, உங்கள் துரைசானி எங்
கள் சிறைச்சாலையில் இருக்கிறாள்.
O, thou Vellāla fellow, why spin such a long yarn? Your mistress is in our jail.
i.e., We know all about you and your affairs too.

THE OVERBEARING SUBORDINATE.

'Dressed in a little brief authority.'

1374. அண்ணாமலையாருக்கு அறுபத்துநாலு பூசை, ஆண்டுகளுக்கு எழுபத்து நாலு பூசை.

The god Annamalaiyar is worshipped sixty-four times, while his priests are worshipped seventy-four times. 1377.

One must spend more in bribes on small officials than on big ones. Or, subordinates are more punctilious in exacting homage than great officials.

"The servant of a king is a king."

1375. அதிகாரி வீட்டுக் கோழிமுட்டை குடியானவன் வீட்டு அம்மியை உடைத்ததாம்.

It is said that an egg laid in a great man's house smashed a farmer's grinding stone!

The servants of a great man can ruin humble folks. Servants in India arrogate to themselves at least two thirds of their master's authority.

1376. அவன் மூத்திரம் விளக்காய் எரியுது (or எரிகிறது).

His urine shines like a lamp!

Servants say this of one of themselves who has paramount influence with his master.

1377. சுவாமி வரம் கொடுத்தாலும், பூசாரி இடம் கொடுக்க மாட்டான்.

Though the god may grant a gift, his priest will not. 1374.

Priests (*pujari*) are proverbially extortionate and ungenerous.

1378. பிடாரி வரம் கொடுத்தாலும், ஒச்சன் வரம் கொடுக்கிறதில்லை.

Though Pidari (a village goddess) may grant a gift, it will be difficult to get a gift from her priest!

Cf. 1357 ff.

A MASTER NECESSARY EVERYWHERE.

1379. அரசன் இல்லாத படை வெட்டுமா?

Will an army without a king fight? 1344, 1381.

1380. அரசனில்லாத நாடு, புருஷனில்லாத வீடு.

A country without a king is a house without a man in it. 1341. 3168.

1381. ஆளில்லாமல் ஆயுதம் வெட்டுமா?

Will a sword cut without a person to wield it? 1377.

1382. கடிவாளமில்லாத குதிரை.

A horse without a bridle.

1383. கயிறு இல்லாத பம்பரம்.

A top without a string.

1384. கடத்தியார் பிள்ளைக்குத் தகப்பன் யார்?
Who is the father of the harlot's child?
Her children have no legal father. The proverb is used on occasions when a head or master is wanting to an affair.
1385. தலை இருக்க வால் ஆடுமா?
While the head is still, will the tail wag?
The servant can do nothing except on the initiative of his master.

MISCELLANEOUS PROVERBS ON AUTHORITY.

1386. எசுமான் வெளியே போனால் பசங்கள் எல்லாம் கும்மானம் போடுவார்கள்.
When the master is out all the children and servants romp about.
“When the cat's away, the mice will play.”
1387. எருது (or ஆடு) நினைத்த இடத்தில் தோழும் (or பட்டி) கட்டுகிறதா?
Are we to build the stall (or fold) where the bullock (or sheep) thinks proper?
“An ass must be tied where the master will have him.”
1389. தலைக்குமேல் குடை இருக்கிறது.
There is an umbrella over my head. 299, 300.
There is authority over me to protect me. The umbrella always signifies dignity and authority in India.
1390. காதத்தியாரை மெச்சின பிள்ளை இல்லை.
There is no child that praises its teacher. 3640.
No servant is satisfied with his master.
- 1390a. பாழ் ஊருக்கு நரி ராஜா.
A jackal is the king in a deserted village.
To rule over something worthless.
“King among cobblers.”

LIKE MASTER, LIKE SERVANT.

1391. குருவுக்கு ஏற்ற சீஷன்.
A disciple suited to his spiritual teacher (guru). 475, 2286
1392. தான் அடங்க, தன் குலம் விளங்க.
If he be humble, his caste will be notable. 856.
“A good Jack makes a good Jill.”
1393. பரதம் எப்படி பத்தர்கள் அப்படி.
As is the Mahābhārata, so are its devotees.
“Water never rises above its level.”

1394. ராஜன் எவ்வழி, குடிகள் அவ்வழி.
As is the king, so are his subjects.
The masses will behave like their superiors.
1395. ராமனைப்போல் ராஜா இருந்தால். அனுமானைப்போல் சேவகனுமிருப்-
பான்.
If the King is like Rama, his servant will be like Hanuman.
A good master makes a good servant. The Rāmāyana tells of the faith-
ful service that the monkey-god Hanuman rendered to Rama.
Cf. 2259 ff.

MANY MASTERS.

1396. ஆர் ஆருக்கு ஆளானேன், ஆகாத உடம்பையும் புண்ணாக்கிக்கொண்டு?
To whom am I to submit? My worthless body is all ulcerated.
Said in disgust by one who has too many masters.
"The ass of many owners is eaten by the wolf."
1397. ஆருக்கு ஒரு குட்டுக் குட்டினால், அடியேன் தலை மொட்டை.
Being buffeted by every one, miserable creature that I am, my
head has become bald!
Said by one who is ill-treated by everybody, or by one who has a small in-
come and out of it lends various little sums to different persons, till he
is helpless himself.
"A pot that belongs to many is ill stirred and worse boiled."
1398. ஊருக்கு ஒரு தேவடியான் ஆருக்கு என்று ஆடுவாள்?
The village has only one dancing-girl; for whom is she to
dauce?
As all want her services, she is not only in doubt where to go, but also
suffers from being overworked. Very commonly said by a daughter-
in-law who comes from a poor home and who is therefore despised and
overworked by her mother-in-law's household.
1399. ஊருக்கு இளைத்தவன் பிள்ளையார் கோவில் ஆண்டி?
One who is a cripple in a village becomes a mendicant at
Ganesa's temple. 3351.
Ganesa's temple is not highly esteemed, and there is no money to be
had there, so the case of the mendicant who takes up his abode
there is likely to be a hard one. A member of a family or a servant
who is despised by all and required to do all sorts of work says this
about himself, or another says it about him.
1400. ஒரு கூடைகல்லும் தெய்வமானால், குப்பிடுகிறது எந்தக் கல்லை?
If all the stones in a basket are gods, which stone am I to
worship?
If all are masters, who is to be obeyed?
1401. ஒட்டைக் கப்பலுக்கு ஒன்பது மாலுமி.
For a leaky ship there are nine captains.
Said when there are many heads to a profitless undertaking.

1402. கஞ்சி வார்த்த ஆளில்லாமல்போனாலும், கச்சை கட்ட ஆளிருக்கிறது.
Though there is no man to pour out the gruel, there will be
somebody to tie the girdle (i. e., to quarrel). 1144.
If a woman has no protector, and yet manages to provide for herself,
everything that she does will be criticised, and she will get all sorts of
contrary orders.
1404. பிடித்தவர்களுக்கு எல்லாம் பெண்டு?
(I am a) woman that everybody can take hold of!
Said by a woman who is disgusted by having too many masters in the
house. If her husband is too easy going and his brothers begin to order
her about, a woman will say this. It is also said of a woman of light
virtue.
"Better master one than engage with ten."

EXAGGERATION.

அதிகமாக்குதல்.

1405. ஈரைப் பேனாக்கிப், பேனைப் பெருமான் ஆக்குகிறான்.
He makes a nit a louse, and a louse into the God Vishnu.
"To make a mountain of a mole hill."
1406. ஒன்றைப் பத்தாகவும், பத்தை ஒன்றாகவும் சாதிக்கிறான்.
He maintains that one is ten, and ten is one.
1407. கண்ணாரக் காணாதது மூன்று பங்கு.
What he has not seen is three times what he has seen.
1408. துரும்பைத் தூணாக்கிறதா?
Do you make a straw into a pillar?

EXCESS AND DEFICIENCY.

அதிகம்.

"TOO LITTLE AND TOO MUCH SPOILS EVERYTHING."

1409. அளவுக்கு மிஞ்சினால் அமிர்தமும் விஷம்.
If taken in excess even nectar is poisonous. 1304.
1410. அறக்குழைத்தாலும் குழைப்பான், அரிசியாய் இறக்கினாலும் இறக்கு
வான்.
She will either boil the rice too much, or not boil it at all.
Said of a person who goes to extremes.
1411. கரும்பை விரும்ப விரும்ப வேம்பு.
If you constantly long for (and eat) sugarcane, it will become
bitter *margosa* (to you).
The leaves and the oil of the *Margosa* (*Azadirachta Indica*) are very bitter.
"More than enough breaks the cover."

1412. சேரச் சேரச் செடியும் பகை.
If you draw too near, even a plant will hate you. 2773.
"You can have too much of a good thing."
1413. நித்தம் போனூல் முற்றம் சலிக்கும்.
If you go daily (to see the same people), the entrance of their house will be disgusted. 2744, 2755.
"Familiarity breeds contempt."
1414. படுக்கப் படுக்கப் பாயும் பகை.
If you lie down too often, your bed (mat) will hate you.
1415. பழகப் பழகப் பாலும் புளிக்கும்.
If you constantly drink milk, it will become sour to you.
A constant guest is never welcome.
1416. பெய்தும் கெடுத்தது, காய்ந்தும் கெடுத்தது.
If it rains, the crop is spoiled; if there is a drought, it is also spoiled.
1417. வைத்தியன் பிள்ளை நோவு தீராது, உவாத்தியர் பிள்ளைக்குப் படிப்பு வராது.
The sickness of a doctor's child will not be cured, and a teacher's child will not learn.
The doctor gives too much medicine, and the teacher overdoes his teaching.

ABUNDANCE.

அளவு.

1418. இத்தனை அத்தனையானால், அத்தனை எத்தனையாகும்?
If this amounts to that, how much will that be?
1419. கழுதைப் புட்டை கை நிரம்பினால் போதும்.
He is satisfied if he gets his hands full of asses' dung! 3076.
Said of one who looks to the quantity rather than the quality of his profits.
"A bellyful is a bellyful whether it be meat or drink."
1420. கொசுவு மூத்திரம் குறுணி.
The urine of a mosquito is plentiful!
No want of worthless things.
1421. மலிந்த சரக்கு (or பண்டம்) கடைத்தெருவுக்கு வரும்.
When there is plenty of grain (or provision), it will come to the bazaar-street for sale. 2582.
If sin abounds, or is not kept within limits, it will come to the knowledge of the public.
1422. விரல் உரல் ஆனால், உரல் என்ன ஆகும்?
If a finger becomes as big as a rice-mortar, how big will the rice-mortar become? 2048.

RARITY, SCARCITY.

அருமை.

1423. அத்திப் பூ கண்டதுபோல.
Like seeing the flower of a fig tree. 1427, 1428.
The blossom of the fig is not to be distinguished from the fruit itself.
Said in joy on seeing a friend whom one has not seen for a long time.
1424. அன்னப்பிடி வெல்லப்பிடி ஆச்சுது.
A handful of rice has become (as dear) as a handful of sugar.
1429, 1430.
1425. உத்தியோகம் குதிரைக் கொம்பாயிருக்கிறது.
Employment has become like the horns of a horse.
"It is as rare as hen's teeth."
1426. ஒரு தட்டு ஒரு ரூபாயிருக்கிறது.
A small copper coin is now a rupee!
1427. கார்த்திகைப் பிறை கண்டவன்போல.
Like the man who saw the new moon in November (*Kārttikai*).
A rare sight, as the sky is overcast with clouds in this rainy month.
1428. காற்றிலே கருப்பிலே கண்டதில்லை (or நினைக்கவில்லை).
I have not seen him either in storm or in famine.
These two are rare, so the proverb is used of rare visitors.
1429. சோறு வெல்லமாய்ப் போச்சுது.
Boiled rice has become sugar. 1424, 1739.
i.e., Rice has become as dear as sugar.
1430. பிண்டம் பெரும்பாயம், அன்னம் கஸ்தூரி.
Food has become (as dear as) assafoetida, and rice (as rare as) musk.
"In ill years straw is corn."

SUPERABUNDANCE.

அருமையில்லாமை.

1431. அணிற்பின்னாக்கு தங்கு அரிதோ, ஆண்டிச்சி பின்னாக்குச் சோறு அரிதோ?
Is palmyra fruit a rarity to a squirrel? Is rice a rarity to a beggar-woman's child?
A sarcasm on the 'poverty' of religious mendicants.
1432. இடுளன் பின்னாக்கு எலிக்குஞ்சு கருப்பா?
Does a hunter's son ever find a scarcity of young rats.
This caste eats rats, and rats are never scarce.

1433. உரல் பஞ்சம் அறியுமா?
Does the rice-mortar experience the famine?
Nearly all food stuffs are pounded in it before being cooked, and even in famine times there is something to be pounded.
1434. கலியாணத்திலும் பஞ்சமில்லை, கனத்திலும் பஞ்சமில்லை.
At a wedding and on the threshing-floor there is no scarcity.
No one need be hungry at the one or on the other.
1435. கொண்ட கடையிலேயா விற்கிறது?
Should you sell things in the very shop where you bought them?
1436. கொல்லன் தெருவிலே ஊசி விற்கிறதா?
Why sell needles in a blacksmith's street?
"Carrying coals to Newcastle."
1437. தீப்பட்ட வீட்டிலே கரிக்கட்டை பஞ்சமா?
Is there any lack of charcoal in a house that has been burnt down.
1438. வேலுக்குத் தேன் பஞ்சமா? மூடனுக்கு அடி பஞ்சமா?
Is a hunter ever in want of honey; does a fool ever lack a beating.

EXPERIENCE.

அனுபோகம்.

LEARNING BY EXPERIENCE.

1439. அப்பன் அருமை அப்பன் செத்தால் தெரியும், உப்பின் அருமை உப் பில்லாதேபோனால் தெரியும்.
The worth of a father is only known at his death, and the worth of salt is only known when it is lacking. 1288.
"You never miss the water till the well goes dry."
1440. காவடிப்பாரம் சுமக்கிறவனுக்குத் தெரியும்.
He who bears the yoke knows its weight. 1447.
The yoke or Kavadi here referred to is that used when anything dedicated to a deity is carried to the temple by the person who has offered it.
"No one knows the weight of another's burden."
1441. தலைநோவும் காய்ச்சலும் தனக்கு வந்தால் தெரியும்.
If one gets head-ache and fever himself he will know what they are.
"He laughs at scars who never felt a wound."
1442. நிழல் அருமை வெயிலில் போனால் தெரியும்.
If you walk in the sun, you will know the blessedness of (being in the) shade.
"Health is not valued till sickness comes."

1443. பட்டால் தெரியும் பறையனுக்கு.
A Pariah will learn if he suffers.
"Adversity makes a man wise, not rich."
- 1443a. பட்டால் தெரியும் பார்ப்பானுக்கு, கெட்டால் தெரியும் கோமுட்டிக்கு.
A Brahmin will learn if he suffers, and a Komutti will learn if he is ruined!
A Brahmin will only behave well after suffering, and a Komutti will be brought to his senses by losing the capital he has invested. The Komutti caste is a class of rich merchants.
1444. பார்த்தால் தெரியுமா, பட்டால் தெரியுமா வருத்தம்?
Is it by beholding pain or by suffering pain yourself that you learn to understand it?
"Experience teaches." "Need makes the old wife trot."
Cf. 1288 ff.

"EVERY MAN KNOWS BEST WHERE HIS OWN SHOE PINCHES."

1445. எருது நேய் காக்கைக்குத் தெரியுமா?
Does a crow know what pain it causes a bullock?
Crows frequently get on the back of bullocks and peck at any sores they may find.
1446. கண்ணுக்குப் புண்ணுமல்ல, காண்பார்க்கு நோவுமல்ல.
(Mine is) a disease which the eye cannot see; and lookers-on do not notice it.
i.e., The pain is real, but secret.
"Every heart knows its own bitterness."
1447. சுமை எடுப்பவனுக்குச் சுமை பளுவு தெரியும்.
He who carries the burden knows the weight of it. 1440.
1448. நோயாளிக்குத் தெரியும் நோயின் வருத்தம்.
The sick person knows the pain of his malady.
"I know best where the shoe wringeth me."
1449. முட்டை இடுகிற கோழிக்கு வருத்தம் தெரியும்.
The hen that lays the egg knows the pain.

MISCELLANEOUS PROVERBS ABOUT EXPERIENCE.

1450. இடைச்சன் பிள்ளைக்காரிக்குத் தலைச்சன் பிள்ளைக்காரி மருத்துவம் பார்த்தாற்போல.
Like the woman who had only borne one child, but wanted to be midwife to one who was going to have her second child.
3325.
1451. இறைச்சி தின்றிறவன் கடுப்புக்கு மருத்து அறிவான்.
A flesh-eater knows the medicines for (stomach) complaints.
Flesh-eating is considered abominable by large sections of Hindus.

1452. கலப்பணத்தைவிட, ஒரு கிழப்பிணம் நல்வது.
An old corpse is better than a big measure full of money.
3628.
The experience of the aged is worth more than money.
1453. காதவழி போய் அறியாதவன் மாதம் எல்லாம் நடந்தானாம்.
He who had never walked ten miles, is said to have walked the whole month (before he had advanced ten miles)
Having no experience in walking, he was unable to make progress quickly.
1454. குடியிருந்து பார், சுட்டுப்பயிர் இட்டுப்பார்.
Learn to know people by living with them, and by farming with them. 1713.
Know people by mingling with them in daily life.
1455. தேவடியான் பி எடுத்தாற்போல.
Like a dancing-girl wiping a child.
A dancing girl is supposed to have no children, so she does not know how to keep them clean. Said of one who tries to mend a matter, but lacks experience and makes things worse than they were before.
1456. தொட்டுக் காட்டாத வித்தைச் சுட்டுப்போட்டாலும் வராது.
Learning not acquired from practical example will never become your own, even if it is branded on you. 3566.
The teacher must exemplify his teaching if the disciple is really to grasp it.
"Practice not your art, and it will soon depart"
"Precepts may lead, but examples draw."
"The example of good men is visible philosophy."
"Religion is best understood when most practiced." (Cf. John 7, 17.)
1457. நேற்று வெட்டின கிணற்றிலே முந்தானை வந்த முதலேபோல.
Like the crocodile that came the day before yesterday into the well that was only dug yesterday.
Said sarcastically about some one who professes long acquaintance with what he has only recently learned.
1458. பட்டா உன் பேரில், சாகுபடி ஊரிலே (or என்மேலே).
The deed is in your name, the fruits of the cultivation are enjoyed by the village (or by me).
One has the right, another the profit. Said when a married woman lives with a man who is not her husband.
"Wealth is not his who gets it, but his who enjoys it."
1459. புதிய வண்ணனும், பழைய அம்பட்டனும் தேடு.
(Get a new washerman and an old barber! 1461).
With the former muscular exertion is all that is wanted; with the latter, skill.
"A barber learns to shave by shaving fools."
1460. மலடிக்குத் தெரியுமா பிள்ளையைப் பெற்ற அருமை?
Does a barren woman understand the joy of motherhood?
"He who has no children knows not what is love."

1461. வால ஜோசியனும், விருத்த வைத்தியனும் நன்ற. 1459.
A young astrologer and an aged doctor are best.
"An old physician, a young lawyer."
1462. வீட்டைக் கட்டிப்பார், கலியாணம் செய்துபார்.
Build a house and see what happens, marry and see what happens. 3514.
Only actual experience will reveal the cost of a house and the expense of a wedding.
"Building and marrying of children are great masters."

PRACTICE, EXPERTNESS.

பழக்கம், அப்பியாசம்.

1463. அப்பியாசம் கூசா வித்தை.
Practice is the science that gives confidence.
"Practice makes perfect."
1464. அப்பியாசம் குல விருது.
Expertness in an art is the glory (lit. trophy) of a caste.
1465. அரைச்சொற்கொண்டு அம்பலம் ஏறினால், அரைச்சொல் முழுச்சொல்
லாமா?
If one attempts to gain popularity with half a word (i.e., with little learning) will his half word ever become a whole word?
1466.
1466. அறையில் ஆடியல்லவோ அம்பலத்தில் ஆடவேண்டும்.
It is only after practising in a room, that one may perform in public. 1465.
"By working we become workmen."
- 1466a. ஊமையன் பேச்சு பழகின பேருக்குத் தெரியும்.
Those who are used to the signs (lit. speech) of the dumb, understand them.
Custom makes everything easy."
1467. எந்த ஆயுதமும் திட்டத் திட்டக் கூர்.
The more any weapon is whetted, the sharper (it becomes). 2083.
Every one needs continual discipline to become good.
1468. ஒரு கூண்டு முடைந்தவன் ஒன்பது கூண்டு முடைவான்.
He who can plait one basket will plait nine.
"He that makes one basket may make a hundred."
1469. செத்திரமும் கைப்பழக்கம், செந்தமிழும் நாப்பழக்கம்.
By practising the hand you learn how to draw pictures, by practising the tongue you learn to speak classical Tamil.
"All things are difficult before they are easy."

KNOWLEDGE.

அறிவு.

TO KNOW ONE'S SELF.

1470. கணக்கன் கணக்கு அறிவான், தன் கணக்கைத் தான் அறியான்.
An accountant knows others' accounts, but not his own.
People can advise others but do not apply their knowledge to themselves.
1471. கல்வி கற்றெதைவிட, தன் கருத்து ஆராய்ந்து நன்மை.
It is better to investigate one's own thoughts than to study science.
"A handful of good life is better than a bushel of learning."
"Self-examination is a good medicine for the soul."
1472. தன்னை அறிந்தவன், தலைவனை அறிவான்.
He who knows himself will know the Ruler (i.e., God).
"A disease known is half cured."
"It is a great point of wisdom to find out one's own folly."

MAN'S KNOWLEDGE LIMITED.

அறிவு, கல்வி.

1473. எத்தனை வித்தை கற்றாலும், செத்தவனைப் பிழைப்பிக்க அறியான்.
However much you learn, you do not know how to raise the dead. 1502.
Hindus sometimes say this about Europeans.
1474. எல்லாம் அறிந்தவனுமில்லை, ஒன்றும் அறியாதவனுமில்லை.
No one knows everything, nor is there anyone who does not know something.
"No living man all things can."
1475. கண்ணில் கண்டது கோடி, காணாதது அனந்தம் கோடி.
What we have seen with our eyes is very much, but what we have not seen is infinite.
"Half the world knows not how the other half lives."
1476. கற்றது கையளவு, கல்லாதது உலகளவு.
What we have learned is a handful, what we have not learned is a world in quantity.
477. காசிமுதல் ராமேஸ்வரம்வரையில் தெரிந்தான்.
He knows everything from Benâres to Râmôsvaram. 1505.
i.e., He knows everything in the land of India. Ironical.
"Jack of all trades and master of none."

1478. காட்டில் புதைத்த கனதனமும், பாட்டில் புதைத்த பழம்பொருளும்,
வீட்டின் மனையான் மனமும், அறிவது அரிது.
In the country it is difficult to know these three things: the
treasure buried in the forest, the old meaning buried in a
song, and the heart of the mistress of a house.
1479. குறை அறக் கற்றவன் கோடியில் ஒருவன்.
A learned man without defects is one among ten millions.

A LEARNED FOOL.

1480. அறக்கூர்மை முழுமொட்டை.
A sharp blade (gives) a good shave.
Said of a man who gets himself into trouble through his own over-clever-
ness.
"A mere scholar is a mere ass."
1481. கற்றறி மோழை.
Though learned yet stupid.
1482. கெட்டிக்கார முட்டான்.
Clever, but a fool.
"Folly and learning often dwell together."
1483. சொன்னதைச் சொல்லும் கிளிப்பின்னா.
A parrot will only say what it is taught. 510a, 1539.
This is explained in the Mahābhārata thus:—கிளி எவ்வளவு கற்றுக்
கொண்டாலும், பூனை பிடித்தால், "அம்மா, பூனை பிடிக்கிறது"
என்று சொல்லாது, However much a parrot may learn, it is unable
to cry out: "Mother, the cat is laying hold of me," if the cat seizes it.
"All is but lip wisdom that wanteth experience."
1484. படித்து முட்டாளாயிருக்கிறான்.
He has studied, but is a fool.
1485. மெத்தப் படித்தவன் பைத்தியக்காரன்.
He who has much learning is mad.
"Thy much learning doth turn thee to madness." (Act. 26, 24.)

Cf. 1221 f.

MISCELLANEOUS SAYINGS ON LEARNING AND LEARNED MEN.

1486. அவிலேகி உறவிலும், விவேகி பகையே கன்று.
Better is the hatred of a learned man than the friendship of a
fool.
"A friend's frown is better than a fool's smile."

1487. அறப்படித்தவன் அங்காடிபோனால், விற்கவுமாட்டான், கொள்ளவு
மாட்டான்.
If a very learned man goes to the market he will neither sell
nor buy. 1507.
A sneer at learning as having nothing to do with matters of common
life.
"Experience without learning is better than learning without ex-
perience."
1488. அறிய அறிய கெடுவார் உண்டா?
Will any one suffer by constantly exerting himself to learn?
1489. அறிவு ஆர் அறிவார்? ஆய்ந்தவர் அறிவார்.
Who comprehends knowledge? He who reflects.
1490. அறிவு பெருத்தோன் நோய் பெருத்தோன்.
He who increases knowledge, increases sorrow.
"For in much wisdom is much grief." (Ecclesiastes 1, 18.)
1491. உடைமை என்பது கல்வியுடைமை.
Wealth of learning is (true) wealth.
1492. எழுத வழங்காத வாழ்வு கழுதை புரண்ட கனம்.
The life of one who cannot write is like the threshing-floor
where an ass has been rolling.
"Better unborn than untaught."
1493. கசடான கல்வியினும் கல்வியினம் நலம்.
Ignorance is better than imperfect learning.
"Better untaught than ill taught."
1494. கண்டதைக் கற்கப் பண்டிதன் ஆவான்.
He who studies what he sees will become a learned man.
1495. கல்லாதவரே கண்ணில்லாதவர்.
A man without learning is a man without eyes.
1496. கல்லாதார் செல்வத்திலும் கற்றார் வறுமை நலம்.
The poverty of the learned is better than the wealth of the un-
learned.
1497. கல்வி அழகே அழகு.
The beauty of learning is (true) beauty.
1498. கல்வி என்ற பயிருக்குக் கண்ணீர் என்ற மழை வேண்டும்.
The rain of tears is necessary to the harvest of learning.
"There is no royal road to learning."
1499. கற்பித்தவன் கண்ணைக் கொடுத்தவன்.
He who teaches is a giver of eyes.
1500. கற்றதைக் காய்ச்சியா குடிக்கப்போகிறாய்.
Do you boil and drink your own learning?
Refers to many learned pundits in India who keep their wisdom to them-
selves.

1501. கெடுக்கினும், கல்வி கெடுப்பதாது.
Whatever else may be destroyed, learning will not be destroyed.
1502. கை உண்டாவது கற்றவர்களுக்கு ஆமே.
Only the learned possess hands (*i.e.*, ability).
- 1502a. சாவாமல் கற்பதே கல்வி, பிறர் இடத்தில் ஏகாமல் உண்பதே உணவு.
That is learning which teaches you to escape death, and that is food which is eaten without your going to others (to beg it).
1473.
- 1502b. நீட்டு வித்தை ஏறுமா?
Will learning long drawn out be worth much?
1503. துனியில் மேய்கிறது.
To graze on the tops (of herbs).
Said of one who has superficial knowledge only; or of one who, though he possesses only superficial knowledge, talks as if he knew everything.
1504. பழிப்பான கல்வி பாவத்தின் ஊற்று.
Faulty knowledge is the source of sin.
1505. வித்துவானுக்கு ஏது பரதேசம்.
What land is foreign to a learned man?
His learning fits him to live in any country.
1506. வைத்தியம், ஜோசியம், சங்கீதம், மந்திரம் தெரியாதவர்களில்லை.
Everyone knows something of doctoring, astrology, music and exorcisms.
1507. வைத்தியன் காய்கறிக்குப் போனதுபோல.
Like the doctor who went to buy vegetables. 1487.
His learning made him criticise everything and buy nothing.
“*Gentry sent to market will not buy one bushel of corn.*”
N.B.—As these aphorisms (for very few of them are *proverbs*;) on learning abound in Hindu literature, a few only are given. They might be multiplied indefinitely.

BLESSINGS.

ஆசீர்வாதம்.

1508. ஆல்போல் விழுது விட்டு, அறுகுபோல வேர் ஓடி, மூங்கில்போல சுற்றும் முசியாமல் வாழ்ந்திருப்பீர்கள்.
May you prosper without fail, sending down fresh stems like :
Banyan tree, taking root like the spreading *Aruyu* grass, and surrounded (by friends) like a Bamboo (surrounded by other Bamboos). 2595.
“Happy man and beauteous bride,
Be this place your home of pride!
Loving man and dutious wife,
In peaceful union pass your life!
May prattling children fill your home with peace,
And lisping babes their grand-sire's bliss increase!”

DUTT: “*Lays of Ancient India*”

1509. **என் வயசு போட்டுக்கொண்டிரு.**
May you take my age upon you.
i.e., May you live to be as old as I am! Said by an old man to young people.
1510. **கெடுப்பதும் வாயால், படிப்பதும் வாயால்.**
With the mouth you injure others, and with the mouth you read (the Vedas). 1511.
1511. **சீச்சி என்கிறதும் இந்த வாய்தான், சிவ சிவா என்கிறதும் இந்த வாய்தான்.**
With the same mouth you say 'Me, Fie,' and 'Siva, Siva.' 2443, 2501, 2689.
"With the tongue bless we God, and therewith curse we men."
(James 4, 9.)
1512. **திட்டிக் கெட்டாருமில்லை, வாழ்த்தி வாழ்த்தாருமில்லை.**
No man was ever ruined by being cursed, and no one ever prospered because he was blessed. 3125.
"No one dies of threats."
1513. **பதினாறும் பெற்று, பெருவாழ்வும் வாழ்கிறது.**
May you have sixteen children and live most prosperously.
"One year of joy, another of comfort, and all the rest of content."
1514. **மார்க்கண்டாயுசாயிரு.**
May you always be of the age of *Markandeya* (i.e., always be a youth). 2216.
Markandeya was the sage who was the author of the sacred book called the *Markandeya Purana*, he was fated to die in his 16th year; but through severe penance and invocation of *Siva* secured everlasting youth.
"So that thy youth is renewed like the eagle's." (Psalm 123, 5.)

CURSES.

சாபம்.

N.B.—"There are four measures of good, but nine of filth in this world." (3014.) So says a proverb and it is emphatically true that Tamil curses are more numerous than Tamil blessings. A few common curses are subjoined.

1515. **இடி விழுவான்.**
May he be struck dead!
1516. **உன் இழவு எடுக்க.**
May your funeral take place!
1517. **உன் வாயிலே மண் விழ.**
May earth fall into your mouth!
i.e., May you die!

1518. உன்னைப் படையிலே வைத்துப் பிரயாணம் (com. பயணம்) இட.
May you be laid on the bier, and take your journey !
i.e., May you be carried to the burning-ground !
1519. உன் தாலி அறுந்து தண்ணீர் பாளையில் விழ.
May your *thili* be cut off and fall into a water pot !
1520. உன் பெண்சாதி தாலி பிணத்தின்பேரில் விழ.
May your wife's *thili* fall on your corpse !
May you die and your wife be left a widow !
1521. உன் பிள்ளையைத் தின்று, தண்ணீர் குடிக்க.
May you have to eat your own child, and drink water after it
(i.e., digest it) !
1522. உன் எண்ணத்தில் எமன் பூர.
May *Death* blight your prospects !
1523. உன் கொண்டை சூலய.
May your hair be dishevelled !
i.e., May you have to mourn for the death of your husband ! In India a widow is condemned to a life of wretchedness.
1524. உன்னை வெட்டி பவிபோட.
May you be cut down and sacrificed !
1525. உன்னை அள்ளத்துள்ள கொண்டுபோக.
May you be taken away while you struggle for life !
1526. உன் பொங்கு குங்க.
May your pride be brought down !
1527. உன் மதம் மண்ணுய்ப்போக.
May your pride become dust !
1528. உன்னை ஒண்டிப் படை கட்ட.
May you go to the grave alone !
Hindus believe that when one man dies, another one also dies somewhere else. In using this saying the speaker expresses a wish that the person addressed may not have any such comrade at the hour of death.
1529. ஓரம் வெளுத்து, ஒரு பக்கம் செல்லு அரிக்க.
May your lips be bleached white, and white ants gnaw one of your sides !
1530. கட்டையிலே வைப்பான்.
He will be laid on his funeral pile !
1531. தொண்டையிலே கண்டமால புறப்பட.
May *scrofula* come out on your neck !
1532. மாரியாத்தான் குழியில் மறைத்துவைக்க.
May you be hidden in the pit of the goddess of small-pox !

1533. பல்விலே பச்சரிசி வைக்க.
May raw rice be put into your mouth !
Rice is put into the mouth of a corpse during the funeral ceremonies.
1534. வஞ்சனை நெஞ்ச அடைக்க.
May your deceit choke you !

IMITATION.

1535. அன்ன நடை நடக்கப்போய், தன் நடையும் கெட்டதுபோல.
Like the man who tried to walk like a swan, and thereby lost his own way of walking. 3325.
- This proverb has a wide range of application all over the world. It is especially applicable to India where the transition from an old civilization to a new is so marked. Tamils describe a person who follows the new fashions as இரண்டாம் கெட்டான், 'He is spoiled a second time,' or திரிசங்கு ராஜா போல 'He is like king Trisanku.' Trisanku did much good to the Rishi Viswamitra, in return for which Viswamitra tried to elevate Trisanku in his mortal body to heaven. But the Gods were unwilling to receive him and a compromise had to be made between the Gods and Viswamitra, by which Trisanku was left suspended between heaven and earth. (*Vishnu Purana*, Book 4, Chap.3.)
"Apes are never more beasts, than when they wear men's clothes."
1536. ஆமையுடன் முசல் முட்டை இடப்போய் கண் பிதுங்கி செத்ததாம்.
It is said that when a hare went with a turtle to lay eggs, its eyes bulged out and it died.
Cf. The story in "Aesop's Fables" about the 'frog that tried to make itself as big as an ox, but burst in the effort.
1537. ஊர் ஒக்க ஓடவேண்டும்.
Agree with the village and go on your way !
Do as others do, and you will be safe !
"You must do at Rome as Rome does."
1538. கண்ட பாவனையாய்க் கொண்டை முடிக்கிறது.
Arranging her hair in imitation of others.
Also said of a person who takes undue liberties with strangers, as if he were an old friend.
1539. தாயில்லாதவனுக்கு ஊர் எல்லாம் தாய்.
The whole village will be a mother to a motherless child. 1483.

The story goes that a certain man who was headman or judge in his village quoted this proverb in order to console his younger brother after the death of their mother. The younger brother, who was a great fool, succeeded his brother in the office of headman or judge in due time, and as it was his principle to imitate the doings and sayings of his brother matters went on well for a time. But one day a man whose wife had died came to him for consolation and he, mindful of the way in which his elder brother had comforted him when their mother died, quoted the above saying adapting it to circumstances thus:—

- 1539a. உன் பெண்சாதி ஊருக்கும் எல்லாம் பெண்சாதி, எனக்கும் பெண்
சாதி அல்லவா?
Was not your wife the wife of the whole village, and was not
she my wife?
It need hardly be said that this was no consolation to the bereaved hus-
band. The whole story is a satire of senseless imitation.
1540. நீர் ஓட்டத்தில் தெப்பம் செல்லும் தன்மைபோல.
Like a raft that goes with the current.
"It is hard striving against a stream."
1541. பங்காஸ்த்து நாய் சிங்காசனம்மேல் ஏறினது என்று வண்ணன் கழுதை
வென்னாவி பாணியில் ஏறினதாம்.
It is said, that a washerman's ass having seen a Bengali dog
ascending a throne mounted it's master's washing pot (and
broke it).
When inferiors ape their betters, ruin is the result.
1542. பார்ப்பாரைப் பார்த்துப் பரதேசம் போகிறதுபோல.
Like looking at others and going a pilgrimage.
Primarily used of imitation of a good example, but also used of those
who follow a bad example, and sometimes applied to young Hindus who
imitate European customs and habits.
"He that for the new way leaveth the old way, is often times found
to go astray."
1543. புலியைப் பார்த்துப் பூனை சூடு போட்டுக்கொண்டதுபோல.
Like the cat who saw a tiger and branded itself (so as to be
striped like the tiger) !
Persons in inferior stations in life should not try to imitate the great
lest they hurt themselves.
"Borrowed garments never fit well."
1544. மயிலைக் கண்டு வான்கொழி ஆடினதுபோல.
Like the turkey who saw a peacock and danced !
"An ape is ne'er so like an ape as when he wears a doctor's cap."

Of. 2324 ff.

FLATTERY.

மெச்சல்.

1545. அங்கும் இருப்பான், இங்கும் இருப்பான், ஆக்கின சோற்றுக்குப் பங்
கும் இருப்பான்.
He is there and he is here, and he is sure to come for his
share of food. 606, 1057.
Some persons by carrying tales of different people to their enemies, gain
favour from both parties. This proverb is said sarcastically about such
busy-bodies.
"Like a dog in a fair : here, there, everywhere."

1546. அம்பாத்தூர் வேளாண்மையான கட்டத்தான், வானமுட்டும் போர் ; ஆறுகொண்டது பாதி, தூறுகொண்டது பாதி.

In the harvest at Ambattur (village) the stubble (was strong enough) to tie up an elephant, and the stacks reached the sky ; but a flood carried off half, and the jungle took half.

The story goes that when the tax-collector came to assess the village crops, the village headman uttered the first part of this proverb as a description of the good harvest. But a farmer held up his hand in such a way as to show the village headman his golden ring, signifying that a heavy bribe would be paid to him if the taxes were remitted, so the headman added the second part of the proverb—for it was more important to please the farmers of the village than to give an exact return to the collector.

"He hath a conscience like a cheverel's skin, that will stretch."

1547. அரசன் ஒன்றை இகழ்ந்தால் ஒக்க இகழுவேண்டும், ஒன்றைப் புகழ்ந்தால் ஒக்கப் புகழுவேண்டும்.

If a king speaks and condemns anything, you must condemn it likewise ; if he praises anything, you must praise it likewise.

"Like a miller, he can set to every wind."

1548. அரசன் கல்லின்மேலே கத்திரி காய்க்கும் என்றால், கொதது ஆயிரம் குலை ஆயிரம் என்பார்கள்.

If the king says, the brinjal (vegetable) will grow on stones ; the people will say, in thousands of bunches, in thousands of clusters.

"A flatterer's throat is an open sepulchre."

1549. அவன் நடைக்குப் பத்துப்பேர் வருவார்கள், கைவீச்சுக்குப் பத்துப் பேர் வருவார்கள்.

Ten people will imitate his style of walking, and ten others will swing their hands like him. 3439.

Said in flattery of or irony about an ugly person.

1550. உற்றார் தின்றால் புற்றாய் விளையும், ஊரார் தின்றால் பேராய் விளையும்.

If one's own people are fed, an anthill grows up ; but if the villagers are fed, your reputation will grow. 1553, 1565, 3196.

1551. அவன் குத்தைத் தாங்குகிறான்.

He supports that man's breech.

Said of one who flatters to please, or காக்காய்ப் பிடிக்கிறது, he is catching crows.

1552. இலுப்பை சக்கரை கொடையாம், துரைகள் மெச்சின கொடையாம்.

Flattery of gentlemen is the way to get common sugar as a gift.

Said in ridicule of one who takes pains to please a great person, and gets little by it.

1553. உடல் மெச்சப் பால் குடிக்கிறாயா? ஊர் மெச்சப் பால் குடிக்கிறாயா?
Do you drink milk to please your body or to please the village?
1550, 1565, 1583, 2146, 2147, 3193.
"He that doth good for praise only, meriteth but a puff of wind."
1554. உனக்கு உட்பட்டுப் பின்பாட்டுப் பாடுகிற மனிதர்கள்போல்.
Like people who depend on you, and therefore sing after you.
"To dance to every man's pipe."
1555. எச்சிறகல்லுக்கு இச்சகம் பேசுகிறது.
To flatter for a leaf-plate! 1562, 1563.
Flattery for something worth nothing!
"The coin most common is flattery."
1556. எடுப்பார் கை குழந்தை.
He is a baby (who goes) to anyone who will take him!
One who yields to everybody.
"To turn with the wind and tide."
1557. உத்துக்கு ஏற்ற பந்தம் பிடிக்கிறது.
Holding the torch according to the movements of the dancer.
"He has a saddle for every horse."
1558. கொடுத்தால் ஒரு பேச்சு, கொடுக்காதேபோனால் ஒரு பேச்சு.
If you give to him, he will speak one word (favourably); if you
refuse him, he will speak one word (contrarily). 260.
1559. குத்து இல்லாத குடுவை.
A gourd without a bottom to stand on!
The bottle gourd has no flat end to stand on, and rolls this side and that
without any steadiness. People who spend their lives in seeking the
favour of others have to yield in all things to all whom they want
to please, and are thus like the unsteady gourd.
"An empty bag cannot stand upright."
1560. குத்துக்குத் தடுக்குப் போட்டுச் சுற்றிக்கொண்டு திரிகிறது.
Going round (a great man) to push his mat under him. 1561.
Obsequiousness.
1561. தடுக்குத் தள்ளி பேச்சுப் பேசுகிறது.
Pushing the mat under him and speaking (to him). 1560.
Hindus often sit on a little square mat. One who wants a great man's
favour, will wait to place this mat wherever it is required to get the
chance of a word with him.
"To dance attendance on one."
1562. மெச்சிக்கொள்ள, எச்சிலை எடுக்கிறது.
To get praise he will remove the leaf-plates that have been
used. 1555, 1563.
Said of one who will do the most menial acts to earn the favour of the
great.
"Set your sail according to the wind."
"You have a handsome head of hair; pray give me a tester."

1563. மொத்தை சோற்றுக்கு மேளம் அடிக்கிறான்.
He beats a drum to get a mouthful of boiled rice. 1555, 1562
“Cringing is a gainful accomplishment.”
1564. வாழைப்பழம் கொண்டுபோனவன் வாசலில் இருந்தான், வாயைக்
கொண்டு போனவன் நடுவீட்டில் இருந்தான்.
She who brought a plantain (banana) sat at the entrance;
she who brought her mouth sat in the middle of the house.
2776.
The first woman brought a gift but she was left outside. The second was
a false friend but she could flatter and she therefore got a seat of honour.
“Flattery sits in the parlour, when plain dealing is kicked out of
doors.”
“All doors open to courtesy.” “They love most who are least
valued.”
1565. வீட்டுக்குப் புகழ்ச்சியோ, காட்டுக்குப் புகழ்ச்சியோ?
(Is one to seek) praise at home or abroad? 1550, 1553.

SELF-PRAISE.

தற்புகழ்ச்சி.

1566. அவன் கையைக்கொண்டே அவன் கண்ணில் குத்தினான்.
He struck his own eyes with his own hand!
i.e., He cleverly managed to do harm to his opponent by the means on
which he depended. Also said of a person who ruins an enemy, but
does it so cleverly that no blame attaches to himself.
1567. ஆகாசத்தை வடுப்படாமல் கடிப்பேன் என்கிறான்.
He says he can bite the sky without leaving a scar in it.
1808, 2556.
“Your trumpeter’s dead, and so you blow your trumpet yourself.”
1568. உள்ளங்கையில் வைகுண்டம் காட்டுகிறேன்.
He will show you heaven (Vaikuntham) in the palm of his hand!
“Great boast and small roast.”
1569. எனக்கு எதிரில்லை, நெல்லுக்குப் பதரில்லை.
No adversary for me, and no chaff in my rice!
i.e., I am not afraid of foes or misfortune.
- 1569a. உன் காரியம் முப்பத்திரண்டிலே!
Your case lies in thirty-two! 1573.
Said to one who praises himself, signifying that he is worthless; after his
death all his affairs will come to light, the *Karmanttram* funeral
ceremony for him will be performed on the thirty-second day after his
death. This ceremony should be performed on the tenth day after the
death of a Brahmin, on the twelfth day after the death of a *Kahattirya*
or *Vaisyā*, on the sixteenth day after the death *Sudra*. The saying is
therefore a wish that a man’s affairs may all be in confusion at his death,
or that dishonour may put an end to all his self-complacency.

1570. எண்ணப்போலக் குரலும், என் அக்காளைப்போல ஓயிலும் இல்லை என்
கிறதாம் கழுதை.
The ass says that no one has a voice (for singing) like his, and
no one has gait like that of his eldest sister!
“Did you ever before hear an ass play upon a lute?”
“Every ass loves to hear himself bray.”
1571. குப்புற விழுந்தாலும், மீசையிலே மண் படவில்லை என்கிறான்.
Though he fell flat on his face, he says that his moustache was
not soiled!
Even at the moment of defeat he finds a reason for self-complacency.
“There is no such flatterer as a man's self.”
1572. குலைக்கிற நாய் வேட்டைப் பிடிக்காது.
A barking dog is not fit for hunting. 1576.
Said of one who is too full of brag to succeed in anything.
“A barking dog seldom bites.”
1573. கோழி கூவி விடிகிறதா?
Does day dawn because the cock crows? 489, 1565, 2559
Said of one who thinks himself very important.
“Daylight will come, though the cock do not crow.”
1574. செத்தால் பிழைக்கமாட்டான்.
If he dies (it is because) he is determined not to live.
Applied sarcastically of one who boasts of the great deeds he can do.
“When you die, your trumpeter will be buried.”
1575. செல்வப்பெண் சேங்கநாயகிக்குச் சீதனம் வந்ததாம் வறையோடு.
A potsherd was sent as dowry to the petted goddess of Sri-
rangam.
Said to one who boasts about riches he has not got. Instead of வறையோடு
the common people insert a very obscene word.
1576. துள்ளுகிற மாடு பொதி சுமக்காது.
A frisky bullock will carry no burden. 1572.
1577. துள்ளாதே துள்ளாதே குள்ளா! பக்கத்தில் பள்ளம் அடா!
Oh dwarf, don't jump for joy; there is a ditch close by!
Don't boast too much; some one may accept your challenge.
1578. துள்ளித் துள்ளித் தொப்பென்று விழுகிறாய்.
If you frisk about too much you will fall headlong.
Do not abuse people too much; you may fare badly yourself.

1579. நான் வாழ்ந்த வாழ்வைச் சொல்லுகிறேன், அண்டை வீட்டுக்காரனிருக்கிறானா, பா?
 I will tell you the story of my life; but go and see if my neighbour is at home.
 Said of one who is willing to speak about himself, but he wants to make sure that his neighbour is not at hand to check his self-glorification, by the recital of facts.
 "He dwells far from neighbours who is vain to praise himself."
 "Every man's tale is gude till another's be tauld."
1580. பொரிமாவை மெச்சினான் பொக்கைவாயன்.
 A toothless person praises the flour made from parched rice.
 Every man praises what he himself is able to enjoy or master or which suits him.
 (cf. 1794 ff. 2108 ff.)

DIGNITY, SOCIAL IMPORTANCE.

பெருமை, கனம், மானம், பேர்.

1581. அக்கிராரத்து நாய் பிரதிஷ்டைக்கு அழுத்துபோல.
 Like a dog belonging to a Brahmin street weeping for (or hankering after) honour. 858.
 A dog in a Pariah village used to visit a dog in a Brahmin village, and enticed it to enter the Pariah village by saying:—"You can get neither meat nor bones from vegetarian Brahmins; come to my place and you shall have both." The other replied:—"I prefer this place, for here I have the great honour of being called the father of Brahmins. For when the Brahmins quarrel they call each other Son of a dog, நாய் மகன்!" A sarcasm on those who have false ideas of dignity.
 "Desire of glory is the lust garment that even wise men put off."
1582. அரைப்பணம் சேவகமானாலும், அரண்மனை சேவகம் போலாகுமா?
 Is there any service like service in a palace, though the wages there be only half a fanam?
 The honour of serving a king is great though the pay may be small.
1583. ஆண்டிக்குக் கொடுக்கிறயோ? சுரைக்குடுக்கைக்குக் கொடுக்கிறயோ?
 Do you give to the mendicant or to the gourd? 1553.
 i.e., Give in order to do good, and not to get praise for your charity.
 The 'gourd' is a vessel in which alms are received by a mendicant.
1584. என் மூக்கை முன்னுக்குக் கொண்டுவா.
 Bring my nose forward! 879.
 A curious phrase. The allusion is to the mutilation of a faithless wife by her husband. Sometimes the adulteress' mother was mutilated also. Hence when a girl was leaving home for her husband's house after marriage, her mother would use this saying meaning 'Be careful to bring credit to me; don't do anything that will make your husband cut my nose off.' It is now used by a superior to an inferior as a warning to behave himself, lest he bring disgrace on his master.

1585. ஏன் பறையா! என்கிறதை விட, வள்ளுவ பறையா என்கிறது மேல்.
Instead of saying simply "*Pariah*," why not say "*Valluva Pariah*" ? 678.
A *Valluvan* is a *Pariah*-priest, but both live in the *Pariah* village and both are *Pariahs*. A title does not raise a low man.
" *Vain glory blossoms but never bears.*"
" *What good can it do to an ass to be called a lion.*"
" *Fame is a magnifying glass.*"
1586. ஒன்றுமற்ற நாரிக்கு ஒன்பதுநாள் சடங்கு, அதுவுமற்ற நாரிக்கு ஐம் பதுநாள் சடங்கு.
A ceremony lasting nine days for a worthless woman, and a ceremony lasting fifty days for one still worse.
The allusion is to the long festivals that the parents of a deformed girl will hold in order to get her married. The lamplight and bustle of the festival prevent anyone from noticing her defects, and a marriage may be arranged before anyone knows that there is anything wrong with her. The proverb is said of people who seek honour and respect, but do not deserve it.
1587. கட்டோடே போனால், கனத்தோடே வரலாம்.
If you go with a load, you may return with honour. 347.
i.e., If you take presents with you you will be well received.
" *He that bringeth a present findeth the door open.*"
1588. கம்மனாட்டி (கைம்பெண்டாட்டி) பின்னையானாலும் செய்யும் சடங்கு செய்யவேண்டும்.
Though the son of a widow, all the proper rites should be performed for him.
Even an illegitimate child, when a bridegroom, should be fully honoured. This saying is often quoted in reply to a man who urges caution in some expenditure.
1589. கனத்திற்கு நற்குணம் சுமைதாங்கி.
Virtue is the support of dignity.
The 'support' referred to in the proverb is the erection of stone, brick or wood, by the road-side upon which coolies, and others who carry loads on their heads, may rest their burdens.
" *From our ancestors come our names, but from our virtues our honours.*"
1590. காலிலே கட்டினால் விருது, குப்பையில் கிடந்தால் துணி.
If tied round the leg it is a trophy, if lying on a dunghill it is only a rag. 1595, 1602.
A man is honoured according to the work he does, or according to his position, and not according to his intrinsic worth.

1591. காறி உமிழ்ந்தவர்களைக் (com. காறி முழிந்தவர்களை) கண்டீர்களா? அங்கே ஒரு தட்டு வைத்தீர்களா?
Did you see those persons who were spued out, or did you place a tray before them?
Said of one who is of low caste, or is very poor, or has a bad character yet wants to be honoured; or said to one who wants to honour such a person. Also said of two persons who blame each other for the faults common to both. The tray referred to is the tray of betel leaves, sandal-paste, rose water, &c., placed before a guest as a mark of honour.
1592. கும்பிடு கொடுத்து, கும்பிடு வாங்குகிறதா?
Do you make a bow to get a bow?
Said of those who cringe in order to get into the society of their superiors.
1593. குன்றுமேலிட்ட விளக்கைப்போல்.
Like a lamp on a hill. 2624.
Said of one who is widely honoured.
1594. கோவில் மணியம் என்கிற பேர் இருந்தால் போதும்.
If I can only get the title of Manager of the temple, I shall be satisfied.
Said of a person who longs for honours and titles.
"A rose called by any other name would smell as sweet."
1595. சங்கிலே விட்டால் தீர்த்தம், மொந்தையிலே விட்டால் தண்ணீர்.
If water is poured into a conch, it is sacred water; if poured into an earthen pot, it is common water. 1353, 1590, 1602.
- 1595a. நாட்டான் பெண்சாதி என்றால் ஏன் என்பான், நாலுபேருக்குச் சோறு என்றால் ஊம் என்பான்.
When they say she is the headman's wife, she is pleased; but when they say, she must give her four labourers their wages, she is glum.
Said of one who magnifies his authority to the utmost, but will not give just wages to those who work for him.
1596. பத்துப்பேரிலே பதினொரம்பேராய் இருக்கவேண்டும்.
Be the eleventh person among ten.
i.e., Do not seek to be honoured; or if you require special notice, separate yourself from the rest.
1597. புழுக்கைச்சிமேல் சன்னதம் (தெய்வம்) வந்தால், பூ இட்டுக் கும்பிட வேண்டும்.
If an oracle inspires a slave girl, you should present flowers to her and worship her. 1601.
People of low birth are not to be despised if they obtain greatness.
1598. போலை நாரி வாடி (வா அடி), காடிமேல் ஏறடி!
Come shameless lassie! Climb into the cart!
Said sarcastically to one who seeks the place of honour everywhere without being invited.

1599. வாதுக்கு ஆடின தம்பன் (or தேவடியான்) வயசு சென்றால் கழுதை மேய்ப்பான் (or மேய்ப்பான்).
When the acrobat (or dancing-girl) who acts to the admiration of all becomes old, he (or she) will herd asses !
1600. வீருதுக்கா வேட்டை ஆடுகிறதா ?
Do you hunt for the sake of the trophy ?
1601. வெள்ளாட்டிற்குச் சன்னதம் வந்தால், விழுந்துதான் கும்பிடவேண்டும்.
If an oracle inspires a maid-servant, you should fall at her feet and worship her. 1597.
When God works through a person look at the good in him, and not at his former social position.
1602. வைத்தியன் கொடுத்தால் மருந்து, இல்லாவிட்டால் மண்ணு.
If the doctor gives it, it is medicine ; if not, it is only earth. 1356, 1590, 1595.

SHAME, CONTEMPT, DEPRECIATION.

வெட்கம், அவமானம், அசட்டை.

1603. அவன் கொஞ்சப் புலியா ?
Is he an insignificant tiger ?
Don't despise anyone for his apparent insignificance.
1604. அவன் உனக்குக் கின்றக்கீரையோ ?
Do you take him to be a soft vegetable ?
1605. ஆயிரம் குதிரையை அறவெட்டின சிப்பாய்தானு இப்போது பறைச் சேரி நாயோடே பங்கமழிகிறான்.
The soldier who cut down a thousand horsemen is now living in disgrace along with the dogs of the Pariah village !
1606. குளம் (or ஆறு, or ஏரி, or கடல்) எத்தனை சூத்தைக் கண்டதோ ?
சூத்து எத்தனை குளத்தைக் கண்டதோ ?
How many breeches has the pool (or river, or sea) seen ? How many pools has your breech seen ?
Refers to the Hindu practice of washing in rivers or tanks after obeying the calls of nature. A servant uses this, meaning that he has had many masters, and many masters have had him.
1607. எண் ஜாண் உடம்பு ஒரு ஜாண் ஆனேன்.
My eight span body became one span.
i.e., I was put to shame.
1608. என் பிழைப்பு (or பேச்சு or பவிஷம்) சிரிப்பாய்ச் சிரிக்கிறது (or காரி முழிக்கிறது) தெருவிலே.
My livelihood (or my word, or my respect) is ridiculed (or has been spat out) in the street.
All laugh at me ; all despise me.

1609. கண்டவர்களுக்குக் கனம் குறைந்தேன், பார்ப்பவர்களுக்குப் பதம் குறைந்தேன்.

I have lost my respect before the public, and my honour has decreased before spectators.

1610. கந்தையை அவிழ்த்தால், சிந்தை கலங்கும்.

If he unties his rags you will pity him. 1613.

If a man's inner character or the secret history of any family or policy is revealed, there is always something to be pitied in it.

"There is a skeleton in every man's cupboard."

1611. காய்ந்த சுண்ணாம்பையும், வதங்கின வெற்றிலையையும், இளைத்த ராஜா வையும் விடக்கூடாது.

Don't give up a bit of dried lime (used in chewing betel), nor withered betel leaves, nor a reduced king.

Any of these may afterwards be of great advantage.

1612. சுவர்க்கீரையை வழித்துப்போடடி, சனைகெட்ட வென்னாட்டி.

Oh, you shameless woman, scrape the vegetables off from the wall and give them to me!

A husband was displeased with the vegetables his wife had prepared for his meal, and he threw them away against the wall. But after a little while, seeing that there was nothing else for him to eat, he asked his wife (but in abusive language) to scrape them off and give them to him. 1614.

"To swallow the bitter pill."—"To make a virtue of necessity."

1613. சொன்னால் வெட்கக்கேடு, அழுதால் துக்கக்கேடு.

If I tell it, it is shameful to me; and if I weep over it, it is painful to me. 1610.

1614. தின்று துப்பின (or கக்கிவிட்ட) தாம்பூலத்தைத் தின்ன நினைப்பார்களா?

Who will think of chewing again the betel that he has chewed and spat out.

A friend or a mistress once despised will not be restored again. This saying is the reverse of 1612.

1615. நான் என்றால், உனக்குக் கடைவாயில் பீ.

As far as I am concerned, you do not esteem me more than the dirt in the corners of your mouth!

1616. மயிர் சிக்கினால், உயிரை வைக்குமா கவரிமான்?

If the yak is caught by its hair, will it keep its life?

The long hair of the yak is its pride. Rather than lose this, it would give up its life.

1617. மானம் பெரிதோ? பிராணன் பெரிதோ?

Is honour or life the more valuable? 1616.

"Either live or die with honour."

1618. விட்டுச் சொன்னால் கட்டுக் (or குட்டு) குளையும், விரித்து உடுத்தினால் . அழுக்குப்படும்.

If I let go my hold of it the knot will come untied ; if I spread my cloth out it will become dirty. 1728.

The cloth is old and worn and has some holes in it. In order that others shall not observe these defects, the wearer knots it together, and refuses to spread it out, and gives as an excuse, that if she does so it will touch the floor and get dirty. This saying is used of genteel poverty.

"Decency and decorum are not pride."

1619. வெட்டிக்குப் பெற்று வேலியில் ஏறித்துவிட்டார்கள்.

I have been born for nought, and have be thrown into a hedge (of thorns).

A poor daughter-in-law has often to serve a rich daughter-in-law ; and she may quote this proverb when bemoaning her lot in the joint-family

Cf. 376 ff.

OSTENTATION.

டம்பம்.

"O man, why boastest thou in pride,
The smallness of thy mind to screen ?
Go, bathe thy vile polluted hide
In meditation's sacred stream."

CH. E. GOVER : *The Folk Songs of Southern India.*

1620. அகியானம் பிடித்த முண்டைக்குச் சிவகியானம் என்று பேர்.
The widow is seized with stupidity, but her name is "The Wisdom of Siva" !
1621. அண்ட நிழலில்லாமல்போனாலும், பேர் ஆலால விருகும்.
Though he gives no shade for you to resort to, his name is 'Banyan tree.'
The Banyan, *Ficus Indica*, is a very shady tree.
1622. அமுர்தம் பூச்சியம், ஆடம்பரம் அதிகம்.
The nectar is lacking, the pomp is great.
"A proud heart and a beggar's purse were never loving companions."
1623. அள்ளிக் குடிக்கத் தண்ணீரில்லை, பேர் கங்காதேவி.
She has not water enough to fill her hand for a drink but her name is "The goddess Ganges." 1658.
"Where you think there are flitches of bacon, there are not even hooks to hang them on."
1624. ஆட்டில் ஆயிரம், மாட்டில் ஆயிரம், வீட்டிலே கரண்டி பாலில்லை.
He has a thousand sheep, and a thousand cows, but not a spoonful of milk at home.

1625. அப்பன் சோற்றுக்கு அழுதிருன், பிள்ளை கும்பகோணத்தில் கோதானம் செய்கிருன்.
The father is crying for rice, while his son is giving cows (to the Brahmins) at Kumbakonam. 1626, 1657.
The gift of cows to Brahmins is one of the highest forms of Hindu charity. Kumbakonam is a very holy place in the Tanjore District.
"Be just before you are generous."
1626. ஆத்தான் அம்மணம், கும்பகோணத்தில் கோதானம்.
While the mother goes naked, her son gives cows (to the Brahmins) at Kumbakonam.
"Charity begins at home."
1627. ஆழாக்கு அரிசி, மூவாழாக்குப் பாணை, முதலியார் வருகிற வீரூப்பைப் பார்.
The Mudaliyar has only a small measure of rice, but keeps a pot that can hold three such measures. Behold the pomp of the Mudaliyar! 1648, 2261, 2284.
1628. ஆளைப்பார்த்தால் அழகுமலை, வேலையைப் பார்த்தால் இழவுமலை.
If we look at his person he seems to be a mountain of beauty, but if we look at his actions he seems to be a mountain of worthlessness. 545a.
1629. இந்தச் சளுக்கனுக்கு இரண்டு பெண்சாதி, வந்தவாசிடமும் வல்ல வாட்டு (or அங்கவஸ்திரம்).
This foppish fellow has two wives, and his scarf reaches to the village of Vandavasi!
1630. உயிரோடு இருக்கும்போது ஒரு கரண்டி நெய்க்கு வழியில்லை, ஓமத்துக்கு ஒன்பது கரண்டி நெய் விட்டதுபோல.
While he was alive they did not give him one spoonful of ghee, but after his death they spent nine spoonfuls of ghee at the funeral ceremony to please the public.
The funeral ceremony referred to is the *Karmantiram*, usually performed by Brahmins on the tenth day after death, and by Sudras on or after the sixteenth day after death.
1631. உள்ளே பார்த்தால் ஒக்காளம், வெளியே பார்த்தால் டம்பம் (or நிம்மினம் பூச்சி).
If you look inside, there is retching; if you look outside, there is pomp (or it is like a fire-fly).
"He is like a silvered pan, fair without, but foul within."
1632. ஊர் எங்கும் பேர், வீடு பட்டினி.
His fame is all over the village, but there is starvation in his house.
1633. எங்கள் ஆத்துக்காரனும் கச்சேரிக்குப் போய்வந்தான்.
My husband has returned from court.
A bombastic way of announcing that the husband is connected in some menial capacity with the court-house and has returned from his daily duty.

1634. எச்சிலைத் தின்று, ஏப்பம் இட்டாற்போல்.
Like belching after eating the (defiled) refuse of food.
Said in contempt of one who gets very poor food at home, but belches in the public as if his stomach were full of good things. Belching is not thought rude; on the contrary, it is rather complimentary to a Tamil host to belch after eating the meal he has provided, for that is supposed to show that the stomach is replete, i.e. that the food was rich and plentiful.
1635. எடுக்கிறது சந்தை கோபாலம், ஏறுகிறது தந்த பல்லக்கா?
What! Is his occupation begging, and his conveyance an ivory palanquin? 1273.
“A proud mind and a poor purse are ill met.”
1636. ஒய்யாரக்கொண்டையாம், தாழும்பூவாம், உன்னை இருக்குமாம் ஈரும் பேனும்.
Her hair is gracefully done up, and (adorned) with *Pandanus* flowers, but there are nits and lice in it!
“A fair exterior with a foul interior.”
1637. கட்டக் கரிமணியில்லாமல்போனாலும், பேர் பொன்னம்மாள் (or முத்துமாலை).
Though she does not possess even a black bead (a very cheap ornament) her name is ‘Mother of gold’ (or ‘Wreath of Pearl’).
1638. கறிக்கு இல்லாத வாழைக்காய் பந்தலிலே கட்டித் தொங்கவோ?
What, are the plantains (bananas) to hang (as ornaments) at the front of the house, while we have nothing to eat?
Sometimes said of a person who will not help his poor relatives.
1639. காலில்லாதவனுக்கு வராகன் பேச்சு என்ன?
Why should he who is without a cash speak of a big gold coin?
1640. குடல் கூழுக்கு அழுகிறது, கொண்டை பூவுக்கு அழுகிறது.
While the stomach is crying for gruel, the hair is crying for flowers. 1671.
1641. குடிக்கிறது கூழ், கொப்பளிக்கிறது பன்னீர்.
He drinks only gruel, but washes his mouth with rosewater!
1642. சக்கு சக்கு என்று பாக்குத் தின்பான் சபை மெச்சு, வீட்டிலே வந்து கடைவாயை நக்குவான் பெண்டுகள் மெச்சு.
To be praised by the public he chews areca-nut when abroad; to be praised by the women of his household he licks his lips at home. 2352.
1643. சம்பளம் அரைப்பணமானாலும், சளுக்கு முக்கால்பணம்.
Though his salary is half a *panam*, three-quarters of a *panam* goes to keep up appearances. 473.
“The devil wipes his tail with the poor man’s pride.”

1644. செவக்க முற்றின வாழைக்காய் (sarcastic) புளியில்லாமல் இனிக் கிறது.
The ripe plantain (banana) craves some tamarind.
The ripe plantain is too sweet for use in the kitchen, and a good deal of sour tamarind is needed to correct its flavour. Hence the proverb is used about those who have been over indulged, and need to have their fine airs severely corrected.
1645. குத்திலே கட்டத் துணியில்லை, கூத்தியார் இரண்டு.
He has not a scrap of clothes, but he keeps two concubines !
Some Hindus keep concubines simply to exhibit their own wealth.
1646. ஜாண் பண்டாரத்துக்கு முழம் விசூதி (or விங்கம், or தாடி).
A religious mendicant a span long daubs a cubit of holy ashes on his forehead (or wears a beard a cubit in length).
Said of one who seeks honour that he does not deserve.
1647. தம்பி கால்நடை, பேச்சு பல்லக்கிலே.
The young fellow has to walk, but he speaks (as if he had) a palanquin (to ride in).
"Great cry and little wool."
1648. தான் தின்னத் தவிடு இல்லை, சம்பா நெல்லுக்குத் தொம்பை (or கூண்டு) வைத்திருக்கிறான்.
He has not even bran to eat, but he keeps a (huge) basket for good rice ! 1627.
"Penniless, but bragging of having a plum."
1649. தான் குடிக்கக் கூழ் இல்லை, வாரத்துக்கு (பங்கு) இரண்டு பன்றிருட்டி வளர்க்கிறான்.
He has not even gruel to drink, and yet he undertakes to bring up two pigs for hire.
The gruel referred to is pig-meal. When one has not even pig-meal for his own table, it is only vain ostentation to undertake the rearing of two pigs for hire.
1650. தான் தின்னத் தவிடில்லை, தங்கத்தாலே தாவி தொங்கத் தொங்கப் போடச்சொன்னான்.
He has not even bran to eat, but his wife asks for a *thāli* of pure gold to hang on her neck !
1651. தான் போனால் தாகத்துக்குக் கிடையாது, எழுதா ஓலை நூறுகுடம் தயிருக்கு என்னுன்.
If he goes himself he won't get anything to drink, so he says (to his clerk) "Order (*lit.* write on a palm-leaf for) one hundred pots of curds."

1652. தான் போய் மோரில்லாமல்வந்தவன், தயிருக்குச் சீட்டு எடு
He went himself for buttermilk but got none; he then wrote
an order for curds.
1653. பிள்ளை புழுக்கை, பேர் முத்து மாணிக்கம்.
The boy is a slave, but his name is 'Pearl-jewel.'
1654. பெருமை பீதக்கலம், இருக்கிறது ஒட்டைக்கலம்.
His boast (is that he eats from) a golden vessel; but it is only
a broken pot.
1655. பெருமைக்கு ஆட்டை அடித்துப், பிள்ளைகையில் காவதச் சுட்டுக்கொ
டுத்தான்.
He killed a sheep (to appear wealthy) but he only fries the
ears of it for his son.
1656. பெருமை ஒரு முறம், புடைத்து எடுத்தால் ஒன்றுமில்லை.
He has a sieve full of grandeur, but if it be sifted nothing
remains.
"Sift him grain by grain and you will find him all chaff."
1657. பெற்ற தாய் பசித்திருக்க, பிராமணப்போஜனம் செய்வித்ததுபோல்.
While his own mother starves, he feeds Brahmins. 1625,
1626. (Math. 15, 5.)
1658. பேர் செல்லப்பிள்ளைராயர், நாமமற்றுப்போச்சுது.
His name is Sellapilleirayan, but he has no *nāmam* (on his
forehead).
The *nāmam* is a trident shaped mark worn by Vaishnavites on the fore-head
and other parts of the body, painted on the forehead, at least, before taking
food. Sellapilleirayan is one of the names of Vishnu. A Sellapillei-
rayan without a *nāmam* cannot be the real Sellapilleirayan. Said of a
man who makes great professions, but has nothing to support them
with.
- 1658a. பேர் கங்காபவானி, குடிக்கத் தண்ணீரில்லை.
Though her name is Ganga Bavāne she has no water to drink.
1623.
Ganga is the holy river Ganges. Bavāne is a name of one of the tribu-
taries of the Cauveri River.
1659. மடப் பெருமைதான் நீச்சுதண்ணீருக்கு வழியில்லை.
The hermitage (Sanscr. *mat'ha*) is a grand one, but there is no
way of getting even rice-water in it! 2126.
1660. தரம் தரமாய் மொட்டை, அவள் பேர் கூந்தல் அழகி.
She has inherited a bald head but her name is 'The woman with
beautiful hair.'

1661. தாராளம் தண்ணீர்ப்பந்தல், நீச்சதண்ணீர் நெய் பட்டபாடு.
He says he has plenty of sheds where water (is given away in charity); but rice-water is as rare (in his house) as *ghee*.
1659, 1792.
1662. முதலியார் டம்பம் விளக்கெண்ணெய்க்குக் கேடு.
The Mudaliyar's ostentation causes the loss of lamp-oil.
After taking a wretched meal, he rubs his hands and the leaf-plates that are thrown into the street with oil, that it may appear as if he were living in high style; for according to Hindu ideas food that is cooked with oil or *ghee* is very rich.
"Reputation is the darling of human affection."
1663. முடக்கப் பாயில்லாதேபோனாலும், சடக்குக்குக் குறைச்சலில்லை.
Though he has not a mat to lie on there is no lack of bustle.
1664. வரப்பு ஏறித் தாண்டமாட்டான், அவன்பேர் தாண்டாய் (i.e. தண்டு + ஆய்).
Though her name is 'She who leaps and dances,' she is unable to get over a *varappu*.
A *varappu* is the earthen ridge that separates one rice-field from another. They are usually only a foot or so high, and a few inches broad. Prop. தாண்டாய means தாண்டவ—ஆய் a name for *Kālī*, referring to her dancing with Siva at Chidambaram.
1665. வாழுகிருன் வாழுகிருன் என்று மதுரை எல்லாம் பேராம், ஆற்றில் இறங்கினால் ஐம்பத்தெட்டுத் தொல்லையாம்.
He was famed over all Madura for being well off, but when he descended into the river (i.e. at his death) there were fifty-eight difficulties (i.e. debts). 1569a, 1573.
1666. வீட்டுக்குச் சோறில்லை சிவன் அறிவான், நாட்டுக்குச் செல்லப்பிள்ளை நானல்லவா?
Siva knows there is no rice in my house, but am I not called 'The darling of the country.'
1667. வீடு வெறும வீடு, வேலூர் அதிகாரம்.
His house is only an empty house, but his rule (over it is as exacting as that of) the Nawab of Vellore.
Said by a wife to a husband who demands dainties, but gives her very little money for household expenses.
1668. வைத்ததற்குமேல் வழியில்லை, பிச்சைக்குப் போகச் சுரைக்குடுவை யில்லை.
He boasts of having no more room in his house to keep things, but he has not even a gourd shell to take with him when begging.

DISCONTENTED POVERTY.

ஏழை.

1669. அன்று குடிக்கத் தண்ணீரில்லை, ஆனைமேலே அம்பாரிவேண்டுமாம்.
He had not even water to drink that day, but he wanted (to ride in) a howdah on an elephant.
1670. உள்ள பிள்ளை உரலை நக்கிக்கொண்டிருக்க, மற்றொரு பிள்ளைக்குத் திருப்பதிக்கு நடக்கிறான்.
While the child she has is licking a stone mortar, she goes to Tripati to beg the God for another child.
Though she has no food to give to the child she already has, she wishes to bear another. Improvidence.
"Better have one plough going than two cradles."
1671. கிடக்கிறது ஒட்டத்திண்ணை, கனாக் (or கனவு) காண்கிறது மச்சவீடு (or மாளிகை).
What he has is only a miserable verandah, but he dreams of a palace. 1640, 1670.
"Hope and expectation are a fool's income."
"He lives in a hut, but dreams of a palace."
1672. கையால் ஆகாத சிறுக்கி வர்ணப்புடவைக்கு ஆசைப்பட்டதுபோல.
Like a servant girl fit for nothing longing for a coloured cloth. 1687.
A long 'cloth', *pudavei*, is the ordinary dress of Tamil women.
1673. செய்கிறது சிரைக்கிற வேலை, நினைக்கிறது சிரஸ்ததார் வேலை.
He is doing the work of a barber, but aspires to become Sheristadar. 1635, 1677.
A Sheristadar is a petty official.
"Every ass thinks itself worthy to stand with the king's horse."
1674. தொங்குகிறது குட்டிச்சுவர், கனாக் காண்கிறது மாளிகை.
That which he owns is a ruined wall but what he sees in his dream is a palace.
"Too much hope deceiveth."
1675. நீச்சதண்ணீருக்கு கெஞ்சினவன், பசும்பாலுக்குச் சர்க்கரை தேடுகிறான்.
She who begs for rice water is seeking sugar to sweeten her cow's milk.
Said of a poor man who will not be contented with any but the best of food.

1676. பிறந்த பிள்ளை பிடி சோற்றுக்கு அழுக்கிறது, பிறக்கப்போகிற பிள்ளைக்குத் தண்டை சதங்கை தேடுகிறார்களாம்.

The child is crying for a handful of rice but (its parents) are seeking anklets with bells on them for a child yet unborn.

1677. பூமி ஆனலாம் என்று மனப்பால் குடிக்கிறதுபோல்.

He drinks mind-milk (i.e. nourishes a foolish hope) thinking that he can rule the world. 1673.

"It is good fish, if it were but caught."

Cf. 997 ff. 1205 ff. 2670 ff.

UNREASONABLE IMPORTUNITY.

பெருமை, ஏழை.

1678. அப்பச்சி குதம்பையைச் சூப்ப, பிள்ளை முற்றின தேங்காய்க்கு அழுக்கிறதுபோல.

While the father is sucking cocoanut fibre, his child is crying for a ripe cocoanut.

"He can give little to his servants who licks his own trencher."

1679. ஆண்டியே அன்னத்துக்கு அலைச்சே, தன் விங்கம் பால்சோற்றுக்கு அழுக்கிறது.

While the mendicant is praying for rice, his *Linga* cries for milk and rice. 1686.

1680. ஆத்தை படுகிற பாடுக்குள்ளே, மகன் மோருக்கு அழுக்கிறான்.

While the mother is distressed (for want of food) her son cries for buttermilk.

1681. ஆவடையாரையும் (நந்தி) விங்கத்தையும் ஆறு கொண்டபோதவே, சுற்றுக்கோவில் சுவாமி எல்லாம் சர்க்கரை பொங்கலுக்கு அழுத்து போல.

Like all the (little) gods of the surrounding temples crying for sweetmeats, while the river carries off the sacred stone bull and the *Linga*. 3075.

The stone bull (Nandi) and the *Linga* are both emblems of the great God Siva.

1682. ஆனான ஆட்களுக்கு அவிழ் அகப்படாத காலத்தில், காக்கா பிசாசு கஞ்சிக்கு அழுத்துபோல்.

Like crow-devils crying for rice-soup while respectable people cannot get a single grain of boiled rice.

1683. ஆன தெய்வத்தை ஆறு கொண்டபோகிறது, காவற்காரனுக்குத் தெய்வம் திருவிழாவா?
Is it a floating-festival for the watchman when the river carries off the gods?
At certain festival times the idols in some temples are taken on rafts for a sail on the temple lake.
1684. ஏழாயிரம் பொன்பெற்ற குதிரை இறப்பைப் பிடுங்கையில், குருட்டுக் குதிரை கோதுமை ரொட்டிக்கு வீங்கினதாம்.
While the horse worth seven thousand gold coins was feeding on straw from the eaves, the blind (worthless) horse was hankering after wheat bread.
1685. ஒன்றான தெய்வம் ஒதுங்கி கிடக்கச்சே, மூலைவீட்டுத் தெய்வம் குங்கிலியம் கேட்குமாம்.
While the chief god is badly off, the little gods in the corners are asking for perfume.
i.e. Though the head of the family is in difficulties, his dependents will never cease to ask for all sorts of luxuries.
1686. சடைத்தம்பிரான் சாற்றுக்கு அழுகிறானும், விங்கம் பஞ்ச அமிர்தத் துக்கு அழுகிறதாம்.
It is said that the chief priest of a Saivite temple was crying for pepper-water, and that the *Linga* was crying for a dish consisting of five kinds of nectar. 1679.
The priest was in want, but the symbol of the deity wanted luxuries just as much as in times of prosperity.
1687. தகப்பனுக்கு ஒட்டு கோவணமாம், மகன் எழுத்துபோட்டது வேண்டும் என்கிறான்.
The father wears a loin-cloth made of rags stitched together, but the son wants print-cloth. 1672.
1688. தகப்பனுக்குக் கட்டக் கோவணமில்லை, மகன் தஞ்சாவூர்மட்டும் கடைப் பாவாடை போடச்சொன்னானும்.
It is said that the father had not even a loin-cloth, but the son asked for cloth to spread (on the road) as far as Tanjore (for a procession to walk on).
1689. தங்கமும் பொன்னும் தரையிலே, ஒருகாசு நார்த்தங்காய் உறியிலே.
Pure gold and common gold are buried in the ground, but a cash-worth of lemons is kept in a swinging tray (*uri*).
In times of distress servants or inferiors will complain if they lack little comforts, although their betters suffer great anxieties and losses with fortitude.
1690. பஞ்சைநாரி பணிகாரம் கட்டாள், வீங்கினாரி விசாரப்பட்டாள்.
A poor beggar woman was cooking cakes; a starving woman yearned for them.
1691. பெருமான் புளிச்ச தண்ணீருக்கு அலைகிறான், அனுமார் தத்தியோதனம் கேட்கிறார்.
While Vishnu is wandering about to get tamarind-water, the Monkey-God is demanding boiled rice and curds.

1692. முதல் பிள்ளை மூத்திரத்துக்கு அழும்போது, இரண்டாம் பிள்ளை பாலுக்கு அழுதிடதாம்.
While the first born child cries for urine, the second cries for milk.
1693. வண்ணக்குதிரை மண்ணைத் தின்கையில், தட்டுவாணிக்குதிரை கொள்ளுக்கு அழுதிடதாம்.
While a beautiful horse eats earth, the country pony neighs for gram (a kind of lentil).

RICH AND POOR.

பணக்காரன், ஏழை.

1694. அரசனுக்கு ஒரு சொல், அடிமைக்குத் தலை சமை.
The king's command is but a word, but it lays a burden on the head of his slave. 1699.
Easy to command, hard to obey.
1695. அரண்மனைக்கு அயிரம் செல்லும், குடியானவன் என்ன சொல்வான்.
Thousands of rupees go to the royal palace; what can the (poor) farmer do? 1711.
1696. ஆண்டியை அடித்தானும், குடுவையை (or ஜோளியை)ப் போட்டு உடைத்தானும்.
It seems that he beat the poor beggar, and threw his vessel down and smashed it! 1709, 1718.
1697. ஆற்றில் பெருவெள்ளம், நாய்க்கு என்ன? சளப்புத்தண்ணீர்.
What is it to the dog, that the river is in full flood? It can only swallow one draught. 1706.
However plentiful good things may be, it is the poor man's lot to get but little.
1698. ஆனைமேல் போகிறவனைச் சுண்ணாம்பு கேட்டால் அகப்படுமா?
If you ask lime to chew with betel leaves from one who rides on an elephant, will you get it?
A poor man is too insignificant to receive favours from a great personage.
1699. உனக்கு ஒரு பேச்சு, எனக்கு ஒரு மூச்சு.
Your order is but a word to you, it cost me my breath. 1694.
"Saying and doing are two things."
1700. எல்லாரும் பல்லக்கு ஏறினால், பல்லக்கு யார் தாக்குகிறது?
If all should sit in palanquins, who would carry them?
A palanquin is a litter carried by a number of men. This seems to be a Telugu proverb, but it is used in Tamil.
"You a lady, I a lady; who is to drive out the sow?"
"I proud, thou proud, who shall bear the ashes out?"

1701. ஏழைபேச்சு அம்பலம் ஏருது.
The words of the poor will not reach the assembly.
"Poor men's words have little weight."
1702. ஏழை அழுத கண்ணீர் கூறிய வாளை ஒக்கும்.
The tears of poor people are like sharp swords (against the rich).
"Tread on a worm, and it will turn."
1703. கடைமேல் ஏறி ஆடினாலும், கீழே வந்துதான் பிச்சை கேட்கவேண்டும்.
Though he plays on the top of the pole, he will have to come down to ask for gifts.
In spite of his seeming superiority the acrobat must come down among the crowd to beg for the rewards of his skill. So a poor man though engaged in an important piece of work must bear himself humbly or he will get no wages. This is especially true in India where every petty official expects the utmost obsequiousness in every one who is under his orders.
1704. கன்னத்தில் அடித்தாலும், கதறி அழு சேவனில்லை.
Even though they beat me on my cheek, I have no strength (lit. life) to scream out.
Poverty is powerless to oppose oppressors.
1705. காசுக்கு ஒரு சேலை விற்குலும், நாயின் குத்து அம்மணம்.
Though a cloth were sold for a cash only, yet a dog's breech would be bare.
The poor must go without what others consider to be essentials.
1706. காவேரி கஞ்சியாய்ப்போனாலும், நாய் கக்கித்தான் குடிக்கவேண்டும்.
Even if the river Kāvēri were turned into gruel, a dog could only lick up (a little).
1697, 1705 and 1706 contain the Hindu idea of the unchangeableness of the lot of the poor. 92.
1707. குண்டி எத்தனை கோணற்கோணினாலும், சுமை வீட்டில் போய்ச் சேர்ந்தாலே சரி.
It does not matter into how many contortions the body is bent, if the burden is carried home. 2642.
"He serves the poor with a thump on the back with a stone."
1708. சிறுமீன் எல்லாம் பெருமீனுக்கு இரை.
All small fish are food for big ones.
1709. ஜோளியைப் பிடுங்கிகொண்டா பிச்சை போடுகிறது.
Should you snatch a beggar's bag with its contents, and then give him an alms? 1696, 1718.
1710. கரிக்குக் கொண்டாட்டம், கண்டுக்குத் திண்டாட்டம்.
Fun to the jackal, but agony to the crab. 1711, 1717, 1719.

1711. கரி கலியாணத்துக்கு, ண்டு பிராணுத்தம்.
A fox's marriage costs many crabs their lives. 1695.
This might be said of a Viceroy's visit to a Native Prince, whose subjects will have to find the funds squandered by their lord in doing honour to the Viceroy.
1712. கிணத்த கிழவன் வந்தால், உலர்ந்த விறகுக்குச் சேதம்.
If a wet old man comes, dry firewood will suffer.
Said for instance by a poor man to a rich man, who has invited him to a feast, meaning:—You will gain nothing from me though you will have to send me away with a gift. A polite refusal from an inferior to a superior who invites him to a feast or ceremony.
1713. பசி ஏப்பக்காரனும் புளி ஏப்பக்காரனும் கூட்டுப்பயிர் இட்டதுபோல்.
As two persons, one belching from hunger and one from eating tamarind, cultivated a field jointly! 1454, 1861.
The poor man will be the sufferer, if he deals with the rich.
"Those who eat cherries with great persons shall have their eyes squirted out with the stones"
1714. பணக்காரனுடன் பந்தயம் போடலாமா?
Can you lay a wager with a rich man? 1722.
"Contend not with thy betters."
1715. பல்லக்குக்கு மேல்முடியில்லாதவனுக்கும், காலுக்குச் செருப்பில்லாதவனுக்கும் விசாரம் ஒன்றே.
The sorrow of one who has no cover over his palanquin, and that of one who has no shoes for his feet are the same.
Both the rich and the poor have sorrows.
"A country man may be as warm in kersey as a king in velvet."
1716. பாடகக்காரியிடம் பாரதம் சொன்னால், பாடகத்தைப் பார்ப்பானா? பாரதத்தைக் கேட்பானா?
If you recite the Mahābhārata to a richly bejewelled woman, will she look at her ornaments or will she listen to the poem? 2102.
It is useless to make complaints to an unsympathetic hearer.
"Little knows the fat sow what the lean doth mean."
"The full belly does not believe in hunger."
1717. பாம்பு தன் பசியை நினைக்கும், தேரை தன் விதியை நினைக்கும்.
The snake (when catching a frog) thinks of its own hunger, the frog thinks of its fate. 1710, 1711.
1718. பிச்சை எடுக்கிறதாம் பெருமான் (சுருடன்), அதைப் பிடுக்கிறதாம் அனுமார்.
It seems that Vishnu begged an alms and that the Monkey God snatched the alms away from him.
Said when some one attempts to deprive another of what the latter has won with difficulty. Used even by children. 1696, 1709, 1980.
"The poor man turns his cke, and another comes and takes it away."

1719. பூனைக்குக் கொண்டாட்டம், எலிக்குத் திண்டாட்டம்.
What is sport to the cat, is death to the rat. 1710.
1720. மகாராஜன் மண்ணை (or டீ) தின்றால், மருந்துக்குத் தின்றான் என் பார்கள், பிச்சைக்காரன் மண்ணைத் தின்றால், வயிற்றுக்கில்லாமல் தின்றான் என்பார்கள்.
If the king eats dust (or filth), people will say he takes it for medicine; but if a poor man eats dust they will say it is because his stomach lacks food.
Excuses are easily found for the whims of great people, but the poor man is never excused. 1736.
"Rich men have no faults."
1721. மகா லக்ஷ்மி பரதேசம்போனற்போல்.
As the goddess of wealth went to a far country.
Used of rich men who are 'not at home' or are unsympathetic to their needy friends.
1722. மகாராஜனோடு சொக்கட்டான் போடலாமா?
Can you play at draughts with a king.
Applied to comparatively poor people who borrow money in order to imitate rich people or who waste their time in paying court to rich men, instead of working. 1714.
"Acquaintance of the great will I nought, for first or last dear it will be bought."
1723. மச்ச இருக்க, மாளிகை இருக்க, ஒட்டன் குடிசைக்கு வேலைவந்தது.
Whether it is a terraced-roof, or a palace (that has to be built) the toil comes to the hut of the navy.
A terraced-roof is a flat roof made of bricks and cement and polished. It is more expensive than a tiled roof. The proverb means that the poor have to bear 'the burden and heat of the day.'

(7. 738 ff. 1369 ff.)

KEEPING UP APPEARANCES.

1724. இரக்கப்போனாலும், சிறக்கப்போ!
Though you have to beg, do so decently chud.
"He bears poverty very ill who is ashamed of it."
1725. கந்தையானாலும் கசக்கிக்கட்டு, கடனானாலும் குளித்துக்குடி.
Though you dress in rags, wash and then dress; and though you drink gruel, bathe and then drink it. 1183.

1726. காலகேபத்துக்குக் கூலிக்குக் குத்தினாலும், கழுக்கட்டு (or அக்குன்) மயிர் வெளியே தெரியப்போகாதாம்.
Though you have to pound rice for your living, do not let the hair of your armpit be seen. 2572.
It is not thought seemly for a woman to raise her arm so that her armpit can be seen. The proverb means that however humble the work may be that one has to do, one must never allow poverty to destroy his sense of self-respect.
"He is a wise man that can wear poverty decently."
"A broken sleeve holdeth the arm back."
1727. கழ் குடித்தாலும், குட்டாய்க் குடிக்கவேண்டும்.
Though you have only gruel, drink it in a respectable fashion.
"Poverty is not a shame, but the being ashamed of it."
1728. கை மூடிக்கொண்டிருந்தால் கழுக்கம், நிறந்தால் வெட்டவெளி (or விட்டால் ஒன்றுமில்லை).
If one keeps the fist closed, what may be inside is a secret; but if one opens the hand, all is clear. 1618, 2572, 3158.
This refers to secrets, and also to all family affairs, that should be hushed up.
"It is an ill bird that fouls its own nest."
1729. மண்ணைத் தின்றாலும், மறையத் தின்னு.
If you eat dust, do so secretly.
Let not others know your poverty.

Cf. 3156 ff.

MISCELLANEOUS PROVERBS ABOUT THE POOR.

ஏழை, பிச்சைக்காரன்.

1730. அங்காடி விலையை அதிர் அடிக்காதே.
Do not lower the market rate too much.
Do not curtail the wages of the poor. Dr. Percival explains this as an injunction not to contravene the established opinions and practices of one's associates.
1731. அடித்த ஏருக்கும், குடித்த கூழுக்கும் சரி.
His ploughing and the gruel he drank were equal. 1732, 1741, 2259.
What he earned was just enough to live on.
"From hand to mouth."
1732. அம்மையார் தாங்கிற தாலுக்கும், பேரன் அரைஞாண் கயிற்றுக்கும், சரி.
The thread the woman spun, was just enough to make a string to tie round her grandson's waist. 1731.

1783. *அறங்கையும் புறங்கையும் சுக்குறந்தே.*
(I am so poor as to have) to lick my hand on both sides. 1765, 1769.
1735. *இல்லாத பிள்ளைக்கு இலுப்பைப் பூ சக்கரை.*
An orphan must take the Iluppai-flower (*Bassia*) for sugar. 2057.
It must take what it can get.
“*Something is better than nothing.*”
1786. *இல்லாதவன் பொல்லாதவன்.*
He who has nothing is wicked. 1720, 1745.
1737. *இவன் கீட்டிலாவது சாப்பாடாவது, இவன் பரம்பரையாய்ப் (or தரம் தரமாய்) பிச்சைக்காரனானே.*
Do not speak of food in his house, for he is a beggar by heredity.
The professional beggar is by no means badly off in India; some are even rich. 1786.
1738. *உடம்பு எடுத்தவன் எல்லாம் ஒடு எடுத்தான்.*
Every one who has carried a body has carried a potsherd.
Every one has begged in one way or another.
1739. *உண்கிற சோறு வெல்லம்.*
The rice he eats is sugar (to him).
He is so poor as to value a little rice as if it were sugar. 1429.
1740. *உயிர் போகாமல் தண்ணீர் குடித்துக்கொண்டிருக்கிறோம்.*
We go on drinking water without being able to die. 3397.
i.e. The lot of the poor is hard; scanty food and hard work, they can neither live nor die.
1741. *உழுதிறவன் கணக்கு பார்த்தால், உழக்கோலும் மிஞ்சாது.*
If the cultivator looks into his accounts, not even a plough-tail will be left as clear profit. 1731.
The lot of the agriculturist is hard.
1742. *உணர் அற்றபோதே, உறவு அற்றது.*
When there is no food, there is no relationship. 1761, 1745, 2527, 2732 and 3555.
“*Want makes strife between man and wife.*”
1743. *எச்சிலைத்தின்று பசி திருமோ?*
Can a man satisfy his hunger by eating (old) leaf-plates?
- 1743a. *எச்சிலைக்கு மண்ணுக்கட்டி ஆதாரம்.*
A clod of earth is a support to a leaf-plate. 1765, 1773, 2293.
The poor supports the poor. In India food is eaten from plates made of leaves.

1744. எத்தனை ஏழையானாலும், எலுமிச்சங்காய் அத்தனை பொன் இல்லாமல் போமா?
However poor a man may be, will he lack a piece of gold the size of a lime?
Said by a barber who had just so much gold himself. People are apt to think that others are as well off as themselves.
"He that is warm thinks all so."
1745. ஏண்டா, பட்டப்பகலிலே திருடுகிறாய்! என் அவசரம் உனக்குத் தெரியுமா?
(If you say) What! do you steal in broad day-light? (The thief-replies) Do you know my need? 1736, 1761, 1742.
"Poverty has no shams."
"Necessity has no law."
1746. கச்சல் கருவாடு மோகூத்துக்குப் போனாலும், பிச்சைக்காரன் மோகூத்துக்குப் போகமாட்டான்.
Though salt fish obtains heaven, a beggar will not.
Contemptibleness of beggary.
1747. கழனியில் (or அகழியில்) விழுந்த கழுதைக்கு அதுவே கைலாசம்.
The field (or The ditch) in which the ass falls becomes its heaven (Kailasa).
i.e. The ass will die where it falls as no one will help it. This proverb as well as 1748 and 1770 may be applied to poor people, who have to suffer because they have neither the means nor the time to look after their own comfort. 998, 2512, 3371. It must die there, as no one pities and helps it. கைலாசம்போகிறது = to go to Kailasa, is a euphemism meaning 'to die.'
1748. கழுதைப்புண்ணுக்குத் தெருப்புழுதி மருந்து.
The dust of the street is the only medicine for the wound of an ass. 1747, 1770.
1749. குதித்துக் குதித்து மாவூ இடித்தாலும், புழுக்கைக்கு ஒரு கொழுக்கட்டை.
Though a slave pounds rice most actively. (lit. leaping, leaping) he (or she) only gets a cake of bread.
Though the poor toil hard, they get little pay and honour for their work.
1750. குபேரன் பட்டணத்திலேயும் விறகுதலையன் உண்டு.
Even in the city of Kubera (the god of riches) fuel-carriers are found. 92.
"The poor ye have always with you." John 12, 8.
1751. கூலிக்காரன் பெண்சாதி குளிகுளிக்கப்போகிறாளாம், குப்பையிலே ஆமணக்கு முளைக்கப்போகிறதாம்.
It seems that the labourer's wife went to be confined, and the castor oil plant (*Ricinus*) started growing on the dunghill!
i.e. No one has any forethought for a poor man's troubles, and a poor woman must do without what every one else looks on as necessities. The oil of the castor-oil plant is much used by Hindus at ceremonies and ought to be ready for use, but according to the proverb the plant from which the oil is to be obtained only begins to grow on the day that the woman who needs it is confined. Hence the application.

1752. கையிலே காசுமில்லை. முகத்திலே களையுமில்லை (or பவுசுமில்லை).
No money in my hand and no beauty in my face.
1753. சுற்றத் துணியுமில்லை, நக்கத் தவிடுமில்லை.
He has no cloth to wear, and no bran to lick.
Utterly destitute.
1754. சோற்றுக்குக் காற்றாய்ப் பறக்கிறது.
He flies after rice like the wind.
Said of one who tries hard to get work.
1755. சோற்றுப்பாணை உடைந்தால், மாற்றுப்பாணை இல்லை.
If his rice-pot breaks, there is no pot to replace it. 1767.
Said of those who are without resources.
1756. சோறும் துணியும் தவிர, மற்றத்துக்கு எல்லாம் குறையில்லை.
There is no lack of anything but food and clothing. 1771,
3322.
A sarcastic description of poverty.
1757. தொட்டுக்கோ துடைத்துக்கோ என்று இருக்கிறது.
There is just enough to touch or to wipe off.
There is nothing to eat. Said of a poverty-stricken home. Often
கடித்துக்கொள்ளுகிறதற்கு ஒன்றுமில்லை: there is nothing to bite.
1758. நடுத்தெருப் பிச்சைக்கு நாணயம் பார்க்கிறதா?
Should one be shy when going out to beg in the middle of the
street? 1763, 1766.
“Hungry dogs will eat dirty puddings.”
1759. நவாப் அத்தனை ஏழை, புலி அத்தனை சாது.
He is as poor as a Nawāb, and as gentle as a tiger!
An ironical description of a rich man who pretends to be poor. A Nawāb
is a Musalman prince. A Rājā is a Hindu prince.
1760. நானும் ஓட்டை, ஏன் நடுவீடும் பொத்தல்.
I am cracked and my home is a hole!
Said of one in a miserable condition.
1761. பசிவந்தால் பத்தும் பறக்கும்.
When one is hungry, the ten fly away. 1742, 1742a, 1745,
2903.
The ‘ten’ are: மானம், self-respect; குலம், caste; கல்வி, learning;
வண்மை, good manners; அறிவுடமை, knowledge; தானம், charity;
தவம், self-control; முயற்சி, perseverance in the good; தானாண்மை,
energy; தேனின் கசிந்த சொல்லியர்மேல் காமுறுதல், the love of
women whose words are as honey drops.
“Rashfulness is an enemy to poverty.”
- 1761a. பசி வந்தால் பக்தி பறக்கும்.
If hunger comes, virtue flies away.

1762. பறையன் பொங்கலிட்டால், பகவானுக்கு ஏறுதா?
If a Parish boils rice as an offering (to a god) will not the god notice it? 2285.
God will notice the piety of the poor, however despised they may be.
1763. பிச்சை எடுக்கிறதிலும் பிசுவா?
(Should one feel) embarrassment while receiving alms? 1758.
"He that is too proud to ask, is too good to receive."
1764. பிச்சைச்சோற்றிலும் எச்சில் சோறு?
What! Do you object to the rice left on a leaf-plate, after going out to beg? 1950, 1991.
If one has stooped to do a mean thing, he should go through with it.
"Beggars must not be choosers."
1765. பிச்சைச்சோற்றிலும் குழந்தை சோறு?
(What! am I to give) food to children out of the food I have got by begging? 1733, 1743a, 1769, 1773, 1920.
Said by a poor man when others are troubling him for a help.
Or பிச்சைச்சோற்றிலும் குழந்தை சோறு?
Will there be over-boiled rice in the rice that is got by begging?
Beggars ought not to be over-scrupulous.
1766. பீ தின்கிறதிலேயும் ஒய்யாரமா?
Should one put on airs when eating filth? 1758, 1824.
1767. மறைத்துக் கட்ட மாற்றுப் புடவையுமில்லை.
She has not a change of dress to hide her shame. 1755.
i.e. She is so poor as only to have one 'cloth' (*puduvai*).
1768. முகத்திலே மூதேவி வாசம்.
The goddess of ill luck lives in his face!
1769. மூக்கை பிடித்தால், சீவன் போகிறது.
If one lays hold of my nose, I shall lose my life. 1733, 1765.
A poor man will say this when asked to help others.
1770. வண்ணனுக்கு நோவு வந்தால் கல்லோடே.
When a washerman gets sick, his sickness must leave him at the stone. 1747, 1748, 2512.
The Indian washerman cleans clothes by soaking them in the water of some tank or river and beating them against a large stone. The proverb means that however sick a washerman may be, his work must be done; or, more generally, that no one makes any allowances for the pains and troubles of the poor. 1747, 1748, 2512.
1771. வயிறுற போஜனமும்மில்லை, இடுப்பாறப் புடவையுமில்லை.
She has no food to satisfy her stomach, and no cloth to satisfy her hips. 1756.
Said of one who has no food and no clothes.

1772. வாளுக்கு ஆயிரம், தோளுக்கு ஆயிரம் சம்பாதிக்கிறாயோ ?
Do you earn a thousand by your sword and another thousand by your shoulders ?

In the old days of Hindu rule a high military officer would receive a thousand gold pieces for his sword and another thousand for wielding it. The saying is a way of reminding the person addressed that his salary is not a large one, and is used by a wife to a husband who wants many luxuries but earns little, or to a young Hindu who demands Western comforts.

1773. வெனவால் வீட்டுக்கு வெனவால் வந்தால், கீயும் தொங்கு நானும் தொங்கு.

When bats visit one another, they say, You hung yourself up and I will hang myself up ! 1743a, 1765.

This is said by one who is destitute to another who comes and asks for help, and means, You had better go to those who can help you, for I have nothing. The bat referred to is of a large species sometimes called the 'flying-fox.'

STINGINESS—AVARICIOUSNESS.

பிசினாறி—சிக்கனக்காரன்.

1774. அரைத்துட்டுக்குப் பீ தின்னுக்கிறவன்.
One who buys filth for a few cash and eats it !
1775. அறுத்த விரலுக்குச் சுண்ணாம்பு இடமாட்டான், ஆண்டி வந்தாலும் பிச்சை இடமாட்டான்.
He will not give lime for a cut finger (to stop the bleeding) and he will not give alms to a mendicant !
" Ye'll break your neck as soon as your fast in his house."
1776. உலுத்தன் விருந்துக்கு ஒப்பானது ஒன்றுமில்லை.
Nothing can be compared to the feast of a stingy man ! (*Ironical*)
1777. உலோபிக்கு இருசெலவு.
A miser has double expenses.
" A stingy man is always poor."
1778. எச்சில் கையால் காக்கை ஒட்டமாட்டான்.

He will not drive off a crow with the hand, (with which he is eating rice), lest he should lose some grains of rice (that stick to his hand).

Rice is eaten with the right hand from off leaf plates, and naturally some grains stick to the outside of the hand. A miserly man will not wave his hand to drive off the crows that come to watch for and if possible steal a meal from him, lest these few grains should be dropped.

1779. எட்டி பழுத்து என்ன, ஈயாதார் வாழ்ந்து என்ன?
What good is it if the strychnus fruit ripens, and a miser prospers?
Both are harmful. The Nux vomica is poisonous.
1780. கட்டாணித்தனமாய்க் கவியாணம் செய்தான்.
He performed the marriage in a very stingy way.
1781. கொடாகெண்டன், விடாகெண்டன்.
This man is determined not to give anything and that man is determined not to leave till he gets something!
1782. கொடுக்கமாட்டாதவன் கூத்தைப் பழித்தான், இடமாட்டாதவன் எச் சில் என்று சொன்னான்.
He who would not give money blamed the dancing, and he who would not give rice, said it was defiled!
The first would not pay enough money to hire a well-trained dancing-girl, but he put the blame for his stinginess on her dancing; the other pretended that the food he should have given had gone bad.
1783. கொடுக்கமாட்டாத இடையன் சினை ஆட்டைக் காட்டினதுபோல்.
Like a shepherd who would not give anything, but showed an ewe big with young.
1784. செம்பால் அடித்த காசும் கொடான்.
He will not even give copper coins.
"His money comes from him like drops of blood."
1785. தானும் இடான், இட்டவர்களைப் பார்த்தறியாள்.
She herself does not give and she does not know people who do give.
Charity and the charitable are foreign to her.
1786. தேடிப் புதைத்துத் தெருவில் இரக்கிறதா?
Should one acquire wealth and bury it, and go about begging in the streets? 1737, 1791.
Much wealth is acquired and hidden in this way by professional mendicants in India.
1787. நாறவாயன் (or ஊத்தைவாயன்) தேட, நல்லவாயன் தின்ன.
While the man with evil breath (i.e. the miser) acquired the property, the man with sweet breath (i.e. his son) enjoyed it.
"After a great getter, comes a great spender."
1788. படுக்கப் பாயும் கொடான், தூங்க இடமும் கொடான்.
He won't give a mat to sleep on, and he won't give a place to sleep in.
1789. பரியத்துக்கு அஞ்சி குருட்டுக் கன்னியைக் கொண்டாற்போல.
Like him who feared (that he would have to give a great) nuptial present for a nice girl, and so married a blind virgin.
"Covetousness often starves other vices."

1790. பீ தின்கிறவன் வீட்டுக்குப் போனால், பொழுது விடிகிறமட்டும் பேலச் சொல்லி அடித்தானாம்.
A vulgar proverb meaning that if you go to a miser's house, he will trouble you all night to give him something.
1791. பொதியை வைத்துவிட்டுப் பிச்சைக்குப் போனால், அதையும் வைத்து விட்டுச் செத்துக்கிடந்தான்.
He left his bundle at home and went to beg; what he got he also left (at home), and he now lies dead. 1786.
"A covetous man does nothing that he should till he dies."
1792. மகாராஜன் கலியாணத்தில் நீராகாரம் கெய் பட்டபாடு.
At a great king's wedding (plain) water and (poor) food are treated as if they are ghee.
Shabby food is given sparingly as if it were as rare or as dear as ghee. 1661.
"He is not fit for riches, who is afraid to use them."
1793. வடித்தால் காணுமா? பொங்கினால் காணுமா?
Shall I get more by straining or by boiling it?
Said of one, who is anxious to get as much out of a thing as possible.

Cf. 2119 ff.

CLEVERNESS AND DEXTERITY.

கெட்டிக்காரத்தனம்.

1794. ஆகிறவன் அரைக்காசிலும் ஆவான், ஆகாதவனுக்கு ஆயிரம் கொடுத்தாலும் ஆகமாட்டான்.
A skilful man will become (what he ought to be) with half a cash, but though you give the worthless man a thousand (coins) he will not prosper. 3473.
1795. ஆயிரம் கப்பியில் நழுவின கப்பி.
He is the little grain that has slipped out from among a thousand grains.
He knows how to get out of a difficulty.
"He is like a cat, he always falls on his feet."
1796. ஆளான ஆள் புருந்தால் (com. பூண்டால்) ஆமணக்கும் விளக்கு எண்ணெய்யாம்.
If the right man enters, castor-seed will turn into lamp-oil. 1802, 1818.

1797. ஆனால் அச்சிலே வார், ஆகாவிட்டால் மிடாலிலே வார்.
If successful, pour it into a mould, if not pour it into the melting pot.
The goldsmith examines the gold after melting it. If it is free from dross he pours it into the mould; if it is still impure, it goes back into the pot. By one method or other he accomplishes the task he has undertaken. 1798, 2847.
"Good riding on two anchors men have told, for if one break, the other may hold."
1798. ஆனால் ஆதிவாரம், ஆகாவிட்டால் சோமவாரம்.
If successful, it is Sunday; if not, it is Monday. 1797.
Sunday is a fortunate day. Monday is an ordinary day.
"To have two strings to one's bow."
799. இராஜ முகத்துக்கு ஏலமிச்சம்பழம்.
As a lime to a king!
The lime is a formal gift given to procure an audience with a great man. Just as a lime procures an audience so a skilful man accomplishes the purpose that he has formed, with little cost or trouble.
800. உள்ளங்கையில் அஞ்சுகொண்டை முடிக்கிறான்.
He can tie the hair of five women in the palm of one hand!
Great cleverness.
801. ஊரை உழக்கால் அளக்கிறான், நாட்டை நாழியால் அளக்கிறான்.
She measures the village with a small measure and the country with a bigger one.
Said of a clever woman who has studied the weakness of everyone around her, and uses it for her profit, and so benefits by the faults of others.
802. கரைப்பார் கரைத்தால் கல்லும் கரையும்.
If the right man grind, even a stone will turn to dust. 1796. 1818.
803. கல்லிலே கார் உரிக்கிறதுபோல.
Like stripping off bark from a stone. 1817, 2622.
Said of one who knows how to get money from a stingy man.
"He'll flay a flint."
804. காலால் முடிந்ததைக் கையால் அவிழ்க்கமுடியாது.
What he has tied with his foot, others cannot untie with their hands.
Said of a clever and skilful person.
805. சீழ் ஏழுலகமும், மேல் ஏழுலகமும் பார்த்தவன்போல பேசுகிறான்.
He speaks like one who has seen both the seven lower and the seven upper worlds. 1477.
Said ironically of one who makes great professions of cleverness.

1806. கெட்டிக்காரன் கொல்லையிலே கழுதை மேய்கிறது.
The ass is grazing in the clever man's garden. 207.
Even a clever man may be deceived.
1807. சமர்த்துள்ள சேவகனுக்குப் புல்லும் ஆயுதம்.
Even a blade of grass is a weapon in the hands of a skilful warrior.
"A wise man will make tools of what comes to hand."
1808. தண்ணீரில் அடிபிடிக்கிறது.
Tracing footsteps on water 1567, 1813.
An ironical description of somebody's cleverness.
1809. நீண்டது தச்சன், குறைந்தது கருமான்.
The carpenter wants (his wood) too long, and the blacksmith wants (his iron) too short.
Both are knowing. A carpenter can easily shorten a piece of wood, and a blacksmith can easily hammer out a piece of iron.
1810. பதுமைபோல் நடக்கிறான்.
He dances like a puppet.
Said of one who is an adept in his art and never wearies in it.
"He moves like a machine." "He goes like clock-work."
1811. புளித்த காய்க்குப் புளி புருத்துவாயோ?
Do you want to put acid into sour fruit. 781.
"Don't try to teach your grand-mother how to suck eggs."
1812. மகனே வல்லாண்மை!
You are very clever, my girl!
Said to a person who maintains that he can do for a small sum, what others think will cost a great deal. Used with or without sarcasm.
1813. மணலை கயிறுய்த் திரிக்கிறது, வானத்தை வில்லாய் வளைக்கிறது.
Twisting a rope from sand, and bending the sky into a bow! 1808.
1814. மழைக்கால் இருட்டானாலும், மந்திகொம்பு இழந்து பாயுமா?
Will a monkey miss a branch it has jumped at, even in the gloom of the rainy season?
A man will give this as a reply, when warned that he may be deceived.
1815. முறிந்து ஓடும் விமானத்திற்குப் பறந்து ஓடி ஒட்டுப்போடுகிறவன்.
He is a man who will fly along and repair a damaged car while it is in motion!
1816. மொட்டைத்தலையும், முழங்காலும் முடிபோடுகிறவன்.
He can tie together a bald head and a knee. 2567.
A clever and deceitful man.
1817. வறட்டு மாடானாலும் ஒரு பீர் பால் கொடுக்காதா?
Though it is a barren cow, won't it give one drop of milk? 1803, 1920, 1967.
"If you squeeze a cork, you will get but little juice."

818. வல்லவன் ஆட்டின பம்பரம் மணலிலும் ஆடும்
A top spun by a clever man will spin even in sand. 1796, 1802.
819. வாயிருந்தால் மகனே, வாழ்த்துவிட்டு வருவாய்.
If you have a mouth, my daughter, you will contrive to prosper.
1949, 2615.
Said of a woman guilty of some fault, who defends her case so well that she escapes. Generally said by another person who may be quite as guilty, but has not the ability to defend herself, and hence has to suffer.
"An ill plea should be well pleaded."
"A dumb man never gets laid."
820. வித்தை அடிக்கிற கோழிக்கு (corruption from கோன்) விலாவில்
(corruption from வாய்) இருக்கிறதாம் பித்து (or பிச்சு.)
A cunning backbiter has bile in her mouth.
Cunning people know how to hide their cunning.
Cf. 1566 ff. 3480 ff.

EXCUSES, PRETEXTS.

சாக்கு.

1821. ஆடமாட்டாத தேவடியான் கூடம் போதாது என்றுளாம்.
The dancing girl, who could not dance, said that the hall was not big enough. 1782.
"When the devil could not swim, he laid the blame on water."
1822. ஆடாதான் மத்தளத்தைப் பழித்தானாம்.
He who could not dance, blamed the drum (or music).
"An ill shearer never got a good hook."
1823. ஆண்மையற்ற வீரன் ஆயுதத்தின்மேல் குறை சொல்லுவான்.
A warrior without courage blamed his weapons.
"A bad workman complains of his tools."
1824. அவன் சாட்டிலே (or மறைப்பு) திரைசாட்டா?
Is the screen (mentioned) in her excuse any excuse (for her wrong doing)? 1766.
It is no excuse for wrong doing that it was done secretly.
1825. ஆகாத பஞ்சாங்கத்துக்கு அறுபது நாழியும் தியாச்சியம்.
In a bad almanac the whole day is unlucky (Tyajya).
i. e., No time in the day is the right time to begin work. Tyajya is a period following the asterism that rules the day and is considered an inauspicious time for beginning any undertaking, called in Tamil Irakkukdam. It varies with the different days of the week.

1826. இரும்புத்தூணை செல் அரிக்குமா?
Can white ants eat an iron pillar?
A reply to a foolish excuse.
1827. உதட்டிலே புண்ணினால், பால் கறக்காதா?
Though the cow have sore lips, will it not yield milk? 1834.
Said of a lame excuse.
1828. உப்பு மிஞ்சினால் தண்ணீர் போடு, தண்ணீர் மிஞ்சினால் உப்பு போடு.
If there is too much salt, pour water; if too much water, put salt.
The meals of the poor consist of rice boiled in salt and water with some condiments. Said of one who knows how to adapt excuses to occasions and so extricates himself from difficulties.
1829. உழுதிறதை விட்டு நழுவுகிறவன் தெய்வம் ஆடினாற்போல.
Like one who left his ploughing and slipped away to dance as if he were possessed (by a god or devil).
1830. ஏண்டா, தென்னமரத்திலே ஏறினாய் என்றால், கன்றுக்குட்டிக்குப் புல் படுங்க என்கிறான்.
If you say: O fellow, why did you climb the cocoanut tree?
he replies, I went to get grass for the calf.
A lame and vain excuse.
1831. கொடி கற்றவன் இடறிவிழுந்தால், அதுவும் ஒரு வரிசை என்பான்.
If the fencer slips and falls, he will say that even that was part of his art.
"All things that great men do are well done."
1832. சுட்டி சுட்டதும், கை விட்டதும்.
The pot burnt him, and was dropped.
Said of a poor excuse for leaving work that has turned out to be unprofitable.
1833. சாக்கும் போக்கும் ஏற்காது ஐயன் முன்.
Excuses will not be accepted before God.
"It is always term-time in the Court of Conscience."
1834. குத்திலே அடித்தான், பல்லுபோச்சது.
He beat him on his breech, and his teeth fell out. 1827, 2833.
1835. தேவரைக்காட்டி பூதம் தின்றதுபோல.
Like the goblin who pointed to the gods, and swallowed (the offering.) 1838.
Used of people, who make profit for themselves while professing to be disinterested.
1836. நொண்டி குதிரைக்குச் சறுக்கினது சாக்கு.
To the lame horse stumbling is an excuse (for idleness).
Said of a lazy person glad of any excuse to get off work.

1837. பார்க்கக்கொடுத்த பணத்துக்கு வெள்ளிக்கிழமையா?
Is Friday (a sufficient excuse for keeping) money that was lent for you to look at?
Friday is an unlucky day to undertake any enterprise and there is a superstition that money returned on a Friday will involve loss of property or of life. No Hindu will be willing to give or return money on a Friday. Friday is also the day for Hindus to visit their temples.
1838. பிள்ளையைச் சாக்கிட்டு, பூதம் முழுக்குகிறது.
Making the child an excuse for asking for food the goblin swallowed the food itself. 1835.
Said of a beggar woman with a child who asks for some food for her child with the intention of eating it herself.
1839. பிள்ளைக்காரி குசவிட்டால், பிள்ளைமேல் சாக்கு.
If a woman who has a child breaks wind, she will lay the blame on the child. 1841.
"Better a bad excuse than none at all."
1840. ரெட்டியாரே ரெட்டியாரே என்றால், கலப்பையை பரிச்சென்று போட்டதுபோல்.
Like the man who left his plough the moment you said 'Reddi, Reddi'!
Reddis are a class of Telugu farmers. The word 'Reddi' specifies no particular farmer, and the man who professes to think that he is being called when some one calls out 'Reddi', and leaves his ploughing, must be a very lazy and careless man.
"Idle folks lack no excuse."
"Don't let the plough stand to kill a mouse."
1841. வேலைக்கள்ளிக்குப் பிள்ளைமேல் சாக்கு.
Her child is an excuse to a lazy woman. 1839.
"When the maid leaves the door open, the cat's in fault."

INVESTIGATION, CRITICISM, INQUISITIVENESS.

சோதனை, நோட்டம், தேடுதல்.

1842. அம்பட்டன் குப்பையிலே விளிறினால், மயிர் மயிராய்ப் புறப்படும்.
If you stir up the rubbish heap in a barber's dust heap you will find hair only.
Leave mean people's affairs alone.
1843. இது சொத்தை, அது புளியன்னாய்ப்போல்.
This is worm-eaten, and that is (sour) like tamarind.
Said to one who criticizes and rejects everything.
"He lives unsafely that looks too near on things."

1844. இந்தப் பூராயத்தில் (பூர்—ஆய்) குறைச்சலில்லை.
There is no failing in this inquisitiveness (of yours).
1845. ஈச்சம் முன்னாலே இருவாயும் தைத்தாலும், தேங்காய்க்கு மஞ்சளில்லை
பூவுக்கும் மணமில்லை என்கிறான்.
If you tie her mouth up with the thorns of the date-palm she will still say, "There is no saffron on the cocoanut, and the flowers have no perfume." 2588.
Said of a woman who insists on talking about everything.
1846. ஈர வெங்காயத்திற்கு இருபத்து நாலு புரை எடுக்கிறது.
To peel twenty-four skins off a fresh onion (is very difficult.)
Said of one clever in criticisms. Old people say this about young people who are hypercritical.
1847. உன் நெஞ்சில் தட்டிப்பார் (or தொட்டுப்பார்).
Knock at your own breast (or heart).
i.e., What does your own conscience say about you?
1848. ஊசி கொள்ளப்போய்த் துலாக் கணக்குப் பார்த்ததுபோல.
Like inquiring about its weight when going to buy a needle!
Silly inquisitiveness about trifles.
1849. எச்சில் எடுக்கச் சொன்னார்களா? எத்தனைபேர் என்று எண்ணச்சொன்னார்களா?
Did they tell you to remove the fragments left or to count how many people there had been for dinner? 2844.
Don't be inquisitive about what is not your business.
1850. எருமை மாட்டைத் தண்ணீரில் போட்டுக்கொண்டு விலைபார்க்கிறது.
To estimate the price of a buffalo while it is lying in the water.
Buffaloes lie in ponds with all but their heads covered by the water.
"To buy a pig in a poke."
1851. ஒரு பாளை சோற்றுக்கு ஒரு சோறு பதம்.
One grain is sufficient as a sample of a jar full of boiled rice.
1863, 2692.
"From one circumstance judge of all."
1852. கட்டினை வீட்டுக்கு நோட்டம் (or பழுது or கருத்து or சொத்தை or பணிக்கை) சொல்லுவார் அநேகர்.
Many will criticize a finished building.
"Every fool can find faults that a great many wise men can't remedy."
"Of judgment every one has a stock for sale."
1853. கிணற்றுத் தவளைக்கு நாட்டு வளப்பம் ஏன்?
What has a frog in a well to do with the affairs of the country? 1855.
e.g., What has a woman to do with what is published in a newspaper—an application which will appeal to every Hindu man.

1854. குதிரை நல்லதுதான் சுழி கெட்டது.
The horse is good, no doubt, but its marks are faulty. 1864.
The marks in the mane and hair of a horse are supposed to be signs of fortune or misfortune to its owner. Many a good horse fetches a low price because its 'marks' are not lucky.
1855. கொட்டை தூற்றித் தும்மாளுக்குப் பட்டணம் விசாரிக்கிறது ஏன்?
Why should a woman who spins cotton thread inquire about the affairs of the town? 1853.
1856. கொண்டு குலம் பேசுகிறதா?
Should a woman criticize the caste into which she is married?
1857. தாதுமில்லை, பிராதுமில்லை.
There is neither indifference to nor complaint about it.
Said about a matter which nobody looks after.
1858. தண்ணீரையும் தாயையும் பழிக்கலாமா?
Are water and one's mother to be criticized?
1859. நதிமூலத்தையும், ரிஷிமூலத்தையும் விசாரிக்கப்படாது.
It is not right to investigate the origin of a river or of a *Rishi*.
Do not think of their possibly insignificant origin, rather admire their excellent qualities. *Rishis* are the highest order of saints in Hindu hagiology.
1860. நாறல்சோற்றுக்குப் பதம் பார்த்திடுது ஏன்?
Why examine spoiled rice? 1866.
"There is but bad choice where the whole stock is bad."
1861. பங்காளியையும் பனங்காயையும் பதம் பார்த்து வெட்டவேண்டுமெ.
Cut into your partner and a palmyra fruit only after testing them (i.e., when you can make gain out of them).
When a partner is in difficulties then is the time to give him up, and the palmyra fruit must be cut when it is tender.
"When two persons have a common purse, one sings and the other weeps."
1862. பல மரம் கண்ட தச்சன் ஒருமரம் வெட்டமாட்டான்.
The carpenter who has seen many trees, will cut down none.
He finds fault with them all, criticizes them and leaves them alone.
1863. பின்னை திறத்தைப் பேலவிட்டுப் பார்.
If you wish to ascertain a child's health, send it to stool. 1851.
Investigate everything so as to secure the knowledge you need.
1864. பின்னை நல்லதுதான், பொழுதுபோனால் கண் தெரியாது.
The child, to be sure, is a nice child; but when the sun sets it cannot see? 1154, 1867.
That of a person with one glaring fault.

1865. புண்ணியத்துக்கு உழுத குண்டையைப் பல்லைப் பிடித்துப் பதம் பார்த்ததுபோல.
Like examining the teeth of the plough-bullock that has been lent as a favour.
Do not be so ungrateful as to criticize the kindness of others.
"Look not a gift horse in the mouth."
1866. மணற்சோற்றிலே கல் ஆய்கிறதுபோல்.
Like searching for the grit in sand. 1860.
Said of something that cannot be set right, because it is radically wrong.
e.g., What is the use of correcting an essay that is completely wrong in matter, style and grammar?
1867. நிழல் நல்லது தான் முசுறு கெட்டது (or பொல்லாதது).
The shade is certainly good, but the red ants are bad. 1880.
People seek shelter from the sun under shady trees, but the red ants that often live in such places, give nasty bites to those who sit or lie down where they are away.—Good people surrounded by wicked and selfish ones are hindered in doing good to the public.
1868. முடி வைத்த தலைக்குச் சுழிக் குற்றம் பார்க்கிறதா?
After the head has been crowned, why look at the cure of the hair?
Mistaken criticism. The crown puts the wearer above criticism.
1869. வலிய பெண் கொடுக்கிறோம் என்றால், குலம் என்ன, கோத்திரம் என்ன என்பார்கள்.
If you say that you will give your daughter in marriage willingly, the bridegroom's friends will ask what is your caste and what is your family?
"Give neither counsel nor salt till you are asked for it."
1870. வீடுவீடாய்ப் பதம் பார்க்கிறான்.
He goes from house to house examining everything, (and finds satisfaction nowhere).

Cf. 192.

OBSTACLES.

தடை, தடங்கள்.

1871. ஆற்றைத் தாண்டியல்லவோ கரை ஏறவேண்டும்.
Only by crossing the river can one reach the other shore. 1314.
No success without effort to overcome difficulties.
"No gains without pains."
1872. இடுவார் பிச்சையைக் கெடுக்கிறதா?
Should one prevent the giver from giving? 1877.
1873. இராஜன் ஏறின குதிரைக்கு மேடு ஏது, பள்ளம் ஏது?
What are hill and valleys to a king's horse?

1874. இராஜீகம் தெய்வீகம் எப்படியோ?
How shall we know what is the King's will and God's will?
God works his will, and a king does what he likes. What man can oppose either?
1875. எனக்குப் பாக்கு பிடிக்கப் பார்த்திருன்.
He tries to make me accept betel and areca-nut. 749.
After a work has been completed the employer gives betel-leaf and areca-nut to the workmen when dismissing them. Hence 'to give betel and areca-nut' means 'to dismiss,' and the above saying is used about an enemy who is trying to oust the speaker out of some employment.
1876. ஓடுகிற வெள்ளம் அணையில் நிற்குமா?
Will a rushing flood stop at a dam?
1877. கூலிக்குப் பாவி குறுக்கே வந்தான்.
That sinner came between me and my wages. 1872.
1879. பிச்சை இட்டது போதும், நாயைப் பிடித்துக் கட்டு.
I am satisfied with what you have given me. Seize the dog and tie it up. 1880.
Said by a beggar to the elders in a family when the younger members of it have vexed and ridiculed him. and by a mother-in-law about her daughter-in-law, implying that though her son is dutiful, his wife frightens and worries her as a fierce dog would.
880. மாளிகை கட்டி வன்ஞாங்கு (or மரநாய்) கட்டினதுபோல.
Like building a palace and keeping a monkey (or pole-cat) in it. 1867.
The 'monkey' is the stingy person in a family, who prevents others from being liberal to beggars.
"Like the gardener's dog, that neither eats cabbage itself, nor lets anybody else."
"Like a dog in a manger."

PERSEVERANCE.

தாளாண்மை ; கடைப்பிடி.

"LITTLE STROKES FELL GREAT OAKS."

1881. அடிமேல் அடி அடித்தால், அம்மியும் நகரும்.
Stroke upon stroke will make even a grinding-stone creep. 1822.
A grinding-stone is the slab used in grinding curry-stuff and is so heavy that two men are required to lift it.
1882. அடிக்க அடிக்கப் பந்து அதிக விசை கொள்ளும்.
The harder the blow, the faster the ball flies.
Now used of one who becomes worse by neglecting repeated advice and chastisement.

1883. உட்கார்ந்து அல்லவோ படுக்கவேண்டும்.
You must sit down before you lie down. 1888.
Said to a man inclined to do things hastily.
"First creep, then go."
1884. ஒரு முழுக்கிலே மண் எடுக்கிறதா?
Can you clean out a well at one dive?
The reference is to getting out the mud or dirt in a well by diving.
"Rome was not built in a day."
"An inch in an hour is a foot in a day's work."
1885. ஒன்று ஒன்றாய் தூறு? ஒருமிக்க தூறு?
Does it become a hundred by adding one and one? Does it
become a hundred in a moment?
"Drop by drop the lake is drained."
"An oak is not felled at one chop."
1886. குச்சுவிடு கட்டியல்லவா மச்சுவிடு கட்டவேண்டும்?
Must we not first build a hut, and afterwards a big house?
1887. கொஞ்சங் கொஞ்சங் தின்றால், பனையும் தின்றாவிடலாம்.
If you eat it little by little, you can devour a palmyra tree.
1134.
"Constant application overcomes the greatest difficulties."
1888. நின்றால்போல் விழுந்தால், தலை உடையும்.
If you fall suddenly you will break your head. 1883.
Cf. 1463 ff. 1889 ff. 2005 ff.

PERSISTENCE.

உறுதி, பிடிவாதம்.

1889. அடுத்து அடுத்துச் சொன்னால் தொடுத்த காரியம் முடியும்.
If you speak to him over and over again, the work he has under-
taken will be completed.
1890. அது நான் செய்யாதேபோனால், என் மீசை எடுத்துவிடுகிறேன் (or
இது மீசையா?)
If I do not accomplish that work, I will take off my mustache.
This proverb is used by Sudras to express the determination to succeed in
an enterprised named or else to renounce all secular things. Hindus
generally wear only a mustache. But Brahmins generally do not wear
even a mustache as the mustache is looked on as a sign of pride, and
they profess to be without pride. Some ascetics however, wear both
beard and mustache and Mahratta Brahmins wear mustaches.
1891. ஊக்கமது கைவிடேல்.
Never give up persevering.

1892. எறும்பு ஊரக் கல் தேயும் (or குழியும்).
A stone will be worn away by the creeping of ants. 1881.
"Constant dropping wears the stone."
1893. ஒரே காலிலே இருக்கிறான்.
He is on one leg.
The reference is to the story of Arjuna's penance as told in the Mahābhārata. He stood on one leg for a fabulous space of time and by this perseverance in penance gained a magic arrow that could destroy anything it was aimed at.
1894. தனம் இழந்தாலும், கன்னத்திலே கை விடுகிறதா?
Even if you lose your property, don't rest your head on your hand. 1896.
Don't appear to lose courage in adversity.
"Set hard heart against hard hap."
"Fortune lost, nothing lost; courage lost, much lost; honour lost, more lost; soul lost, all lost."
1895. குரங்குப்பிடிபோல் பிடிக்கவேண்டும்.
Lay hold of a thing as firmly as a monkey does.
i.e., Be firm! or Be obstinate!
1896. கேட்டில் உறுதி, கூட்டும் உடைமை.
Perseverance in time of adversity, will bring back lost property. 1894.
"Fortune favours the brave."
"Calamity is the touchstone of a brave mind."
1897. தான் பிடித்த முசுலுக்கு மூன்றே கால்.
The hare he caught had only three feet!
Said of a self-opinionated person who is obstinate in his own view in spite of all argument.
1898. நெற்றியிலே மூன்று கண் படைத்தவன் வரவேண்டும்.
Let the destroyer with the three eyes in his forehead come!
According to popular mythology Siva, the god of destruction, has three eyes, and his appearance is always described as most terrifying. The proverb is used by an obstinate man who is not to be moved from his purpose even by the fear of the wrath of Siva. Said, for instance, by a man who refuses to give back a borrowed article, or by one who is subjected to threats but will not give way, or reveal a secret.
1899. மேய்த்தால் கழுதை மேய்ப்பேன், இவ்வாதேபோனால் பாதேசம் போவேன்.
I prefer tending asses to tending other animals; if I am not allowed to do so I shall go on a pilgrimage. 491. 2843.
Said ironically to one who persists in what is low and mean when honourable and profitable employment is open to him.

COERCION.

பலவந்தம், வலக்கட்டாயம்.

1900. அடி உதவுகிறதுபோல, அண்ணன் தம்பி உதவுவார்களா?
Can an elder brother and a younger brother give help like the help a stick gives? 3302.
"Spare the rod and spoil the child."
"It is the bridle and spur that make a good horse."
1901. உடம்பிலே பயமிருந்தால், நன்றாய்ச் செய்வான்.
If a person has fear in his body (or mind), he will do his work well.
- 1901a. எரிச்சல் வந்து அல்லவோ கடிக்கும், எழுப்பிவிட்டா கடிக்கும்?
When it gets enraged it is sure to bite, but will it do so at another's instigation? 2065.
Whatever a person does, he should do of his own accord, not because he is compelled by outside influences.
- 1902a. எழுபது சென்றாலும், பறை ஏவினால்தான் செய்யும்.
Though a Pariah be seventy years old, he will only work if ordered.
- 1902b. கடையச்சே வராத வெண்ணெய், குடையச்சே வரப்போகிறதா?
Is the butter that did not come during churning, likely to come when one stirs gently? 3132, 3210.
e.g. A son who did not love his mother and father before he married is not likely to love them after he marries and gets children of his own.
1903. கண்ணைக் காட்டி அழைத்தால் வராதவன், கையைப் பிடித்து அழைத்தால் வருவானா?
Will she who does not come when called by loving glances, come if you lay hold of her hands?
"You may force a man to shut his eyes, but not to sleep."
1904. குரங்கின் பீயை மருந்துக்குக் கேட்டால் கொடுக்குமா? அடித்து வாங்க வேண்டுமா?
If you ask a monkey (an inferior being) for its excrement for medicine, will it give it? Must you not beat it to get it?
Very many other things quite as unpleasant as the excrement of monkeys are found in the Hindu pharmacopoea.
"The bird that can sing, and will not sing, must be made to sing."
1905. கோல் ஆட, குரங்கு ஆடும்.
If the stick dances (beats), the monkey will also dance.
"It is the raised stick that makes the dog obey."
"A whip for a fool, and a rod for a school, is always in good season."

1906. சடையைப் பிடித்து இழுத்தால், சந்தியாசி கிட்ட வருவான்.
Only when you lay hold of an ascetic's (*Sannyasi*) long hair
and pull him, will he come.
"He's an ill boy that goes like a top only when he is whipt."
1907. தானுய்க் கனியாதது, தடிக்கொண்டு அடித்தால்கனியுமா?
Will that which does not ripen by itself, ripen if you take a
stick and beat it?
Nature will have its course in spite of education.
1908. மயிலே மயிலே இறகு கொடு என்றால், கொடுக்குமா?
If you say, 'O peacock! O peacock! give me a feather,' will
it give you one?
"There is no argument like that of the stick."
1909. முறையோ (com. மொறோ) என்கிறவன் கழுத்திலே லிங்கம் கட்டி
னால், மறைவிலே அறுத்துப் போட்டுவிடுவான்.
If you tie a *linga* round the neck of a person who objects to it,
he will secretly untie it and throw it away. 2763, 3097.
Applicable to many marriages in India, when the girl-bride or the young
bridegroom, is forced to marry unwillingly—with sad results.
"One man may lead a horse to the water, but ten men cannot
make him drink."
1910. வாயாலே கேட்டால் வாழைப்பிஞ்சும் கொடான், தண்டித்துக் கேட்
டால் தாளுடே கொடுப்பான்.
If entreated he will not give you even one unripe plantain, but
if compelled by force he will give the whole bunch.
1911. வெளுப்பானுக்கு (or உதைப்பானுக்கு) வெளுப்பான் ஜாதி (or அசல்)
வண்ணன்.
For a master who beats (or kicks), the good (*ironical*) washer-
man will wash well. 1131.
A pun on the word வெளுக்க, to wash, which is also the slang for
'giving, a sound thrashing.'
"Fear keeps the garden better than the gardener."
- Cf. 2064 ff. 3299 ff. 2763 ff.

PUNISHMENT, WORRY.

சிகைஷ, தொந்தரவு.

1912. அது அதற்கு ஒரு கவலை, எனக்கு எட்டுக் கவலை.
Others have only one anxiety, but I have eight anxieties.
1913. அழுதிற வீட்டில் இருந்தாலும், அழுதிற வீட்டில் இருக்கப்படாது.
One can stay in a house where there is sorrow, but not in one
that leaks!
A sharp quarrel that is soon over can be endured but who can endure
constant quarrels.

1914. அன்றைக்கு அடித்த அடி ஆறமாசம் தாங்கும்.
The thrashing he got that day (was so severe that it) will do him good for six months. 1155, 2784.
1915. ஆசையெல்லாம் தீர அடித்தாள் முறத்தாலே.
She beat her husband with a winnowing-fan to her heart's content! 3578.
1916. ஆளை நீட்டிப்போடு.
Stretch that person on the ground (and thrash him)!
1917. உங்கள் உறவிலே வேகிறதைவிட, ஒருகட்டு விறகிலே வேகிறது மேல்.
It is better to be burned in a bundle of firewood (in the cemetery) than in one's relationships.
Said in reproof of a relative or friend who takes liberties and is a great expense and worry.
1918. உன்னைப் பிழிந்து எடுத்துப்போடுவேன்.
I will squeeze you and turn you out.
i.e. I will give you endless trouble.
1919. எல்லாரும் ஏறி இளைத்த குதிரைமேலே தம்பி பொன் பட்டம் கட்டிப் புறப்பட்டான்.
The younger brother tied a gold piece (on the forehead) of the jaded horse that all had ridden, and started out.
Said by a master, who has been worried by a number of people and is tired out, when one more comes to vex him.
"A man may bear till his back break."
1920. ஒட்டினாலும், ஒழுகுப் பிரக்கும் என்கிறதா?
Is it right to say (to a cow), 'Though your skin sticks to your bones give me a measure of milk?' 1765, 1817, 1967.
Said of the importunity that tries to exact work from a person who is already exhausted.
1921. ஒரு இழவு என்றால், உள்ளபடி ஆகும்.
If you say there is a funeral, things will go on properly.
i.e. If a funeral takes place in his house, even an unjust tyrant will come to terms. Used by the oppressed against tyrants who act lawlessly. Also used of one who has too many irons in the fire. Also:
இது என்ன இழவு! Why this constant trouble!
1922. ஒரு அடி அடித்தாலும் பட்டுக்கொள்ளலாம், ஒரு சொல் கேட்க முடியாது.
One may endure a beating, but one cannot endure a word. 1931, 1933, 1935.
"A word hurts more than a round."
"Many words hurt more than swords."

1923. கடா கடா என்றாலும், மருத்துக்கு ஒரு பீர் என்கிறான்.
Though he said the goat was a he-goat, he asks for a drop of its milk for medicine!
Said of one who worries incessantly in order to get something.
1924. காலச் சுற்றின பாம்பு கடித்தால் ஒழிய விடாது.
A snake that has coiled round your leg will not leave without biting you.
An importunate man will worry till he gets what he wants.
1925. குட்டுப்பட்டாலும் மோதிரக்கையால் குட்டுப்படவேண்டும்.
If I have to suffer a beating let it be with a jewelled hand.
1926.
Better to suffer at the hands of a worthy man than at the hands of a base person.
"Be it better or be it worse, be ruled by him that bears the purse."
1926. குதிரை உதைத்தாலும் உதைக்கலாம், கழுதையா உதைக்கிறது.
A horse may kick me; but may an ass kick me? 1925.
1927. கூலிக்குக் கழுவிருப்பார்களா?
Will any one (allow himself to) be impaled for hire?
1928. குலைக்கிற நாய்க்கு எலும்பைப் போட்டதுபோல.
Like throwing a bone to a barking dog.
i.e. Satisfying the momentary worry caused by a child or an importunate person.
1929. கொள்ளிக்கட்டையால் சுட்டால் கொப்பளிக்கும் என்று வாழைப்பழங் கொண்டு வடுவடுவாய்ச் சடுகிறான்.
He thinks, that if he were to burn him with a firebrand, it would blister him, and so he brands him with a plantain fruit. 233.
Said of one who takes his revenge by indirect means
1930. சாகிறவரையில் வைத்தியன் விடான், செத்தாலும் விடான் பஞ்சாங்கக்காரன்.
The doctor won't leave, till you die, but the Brahmin (who determines auspicious days) won't leave after your death. 980.
When one is dead the care of the doctor ends, but the Brahmin will worry for money for the various funeral ceremonies.
1931. சாட்டை அடியும் சவுக்கு அடியும் பொறுக்கலாம், மூட்டுப்பூச்சி கடியும், முணமுணப்பும் ஆகாது.
One may bear blows from a rope and a whip, but the bites of bugs, and grumbling tones are unbearable. 1935. •
"No cut like unkindness."

1932. *செக்கிரான் கறிப்பிலை (கறிவேப்பிலை) இழுத்துக்கொண்டு திரிப்பின்னை.*
Shickiran leaves drag one about. 3396.
 These leaves are used by poor people as soap, and are very sticky.
 Used by a person already worried and troubled, when some one comes
 and increases his worry. Also said in ridicule of a person who is
 in hot haste to dispose of a daughter in marriage.
1933. *தீப்புண் ஆறும், வாய்ப்புண் ஆறாது.*
*A wound caused by fire will heal, but a wound caused by words
 will not heal.* 1922, 2789.
1934. *செய்வார்த்த பணம் முழுவிபோகிறதா?*
Is the money for pouring out ghee irrecoverably lost? 923,
 980.
 Said to one to whom some small gift has been promised and who is as
 urgent for it as if the promised gift were a debt.
One "take it" is better than two "you shall have it."
1935. *முறத்தடி பட்டாலும், முகத்தடி படலாகாது.*
One may endure the blows of a sieve, but not frowns. 1931.
1936. *வடக்கத்தி யானையை அடித்தால், தேற்கத்தி யானைக்குப் புத்திவரும்.*
*If you beat an elephant from the North (i.e. a strong ele-
 phant), the elephant from the South (i.e. a weak elephant)
 will get sense.* 163.
The punishment of one offender is a warning to others.

OVER-HARSHNESS SUCCEEDED BY OVER-IN- DULGENCE.

சிகைக்க, தாகழினியம்.

1937. *கொழுக்கட்டை தின்ற காய்க்குக் குறுணி மோர் குருதகூணையா?*
*Should one give a measure of buttermilk as an offering to a
 dog that has (stolen and) eaten one's cakes?*
Ought a man who deserves punishment to be favoured?
1938. *செருப்பால் அடித்து, பட்டுப் புடவை கொடுத்தாற்போல.*
*Like beating a woman with your shoe, and afterwards giving
 her a silk cloth.*
To strike anyone with the slipper is the utmost insult among Hindus.
1939. *பாப்பாச்சாலே அடித்து, பருப்பும் சோறும் போட்டதுபோல.*
*Like beating a person with your slipper and then serving him
 nice food!*
1940. *வினக்குமாற்றல் அடித்து, குதிரையோடு தீவட்டி கொடுத்தாற்போல.*
*Like beating one with a broom-stick, and afterwards giving him
 a horse and a torch.*
*To punish or disgrace a person, and afterwards to repent of it, and to give
 him large gifts as compensation.*

ANGER.

கோபம்.

1941. கோபம் சண்டாளம்.
Anger (ends in) baseness.
“*Anger is a scorn enemy.*”
1942. சாது மிரண்டால் காடு இடங் கொள்ளாது.
When a gentle person gets angry, a forest will not hold (his wrath). 3055.
“*In the coldest flint there is hot fire.*”
“*Nothing turns sourer than milk.*”
1943. நெருப்பு பந்தம் கட்டிக்கொண்டு நிற்கிறான்.
He stands, holding a torch.
An idiomatic phrase meaning that his face flames with anger.
1945. மூஞ்சி (or முகம்) காட்டுகிறான்.
He shows his face.
i.e. He is discontented or angry and his face shows it.
“*He has eaten sparrow-dumpling.*”

EXERTION.

கஷ்டம், முயற்சி.

EFFORT REWARDED.

1946. அத்தை மகளானாலும், சும்மா வருமா?
Though she is your paternal aunt's daughter she cannot be obtained for nothing. 1955.
By custom a man must marry his paternal aunt's daughter, but though he has a right to demand such a girl, he will have the same expenses for the wedding, and must perform the same ceremonies as if she were a more distant relation. He must persevere.
“*No sweet without sweat.*”
“*Think of ease, but work on.*”
1947. அழுத பிள்ளை பால் குடிக்கும்.
A crying child will get milk. 1961.
1948. உண்ட உடம்புக்கு உறுதி, உழுத கழனி நெல்லு.
To the body that eats, strength comes; the ploughed field (will yield) grain.
1949. ஊர் இருக்கிறது, வாயிருக்கிறது.
The village is there, and you have a mouth. 1819, 1961.
Make use of your tongue and you will find what you want.
“*Asking costs nothing.*” “*Lose nothing for want of asking.*”

1950. எச்சில் தின்றாலும் வயிறு நிறையத் தின்னவேண்டும், எச்சக்கேட்டாலும் பொழுது விடிகிறமட்டும் கேட்கவேண்டும்.

If you eat offal, you must do it till your stomach is full ; if you listen to bad language, continue to do so till day break. 1764, 1952, 1994.

Persevere in what you undertake, though it may be ever so insignificant, or unpleasant, and you will gain something by it.

1951. ஏழை அடித்தேனோ, கூழை அடித்தேனோ ?

Did I beat the poor beggar, and thereby strike a blow at my fortune ? 1962.

The deity that rewards virtue is supposed to inflict poverty on the oppressor of the poor.

- 1951a. ஏரை அடித்தேனோ, கூழை அடித்தேனோ ?

Did I diminish the number of my ploughs ? Did I diminish my own food ?

i.e. He that stints labour will find food lacking.

1952. ஒடியமாலிலும் ஊடுருவக் கேள்.

Though the language be obscene, listen to it attentively. 1950.

1953. கை காய்த்தால், கழுகு (பாக்கு) காய்க்கும்.

If the hand becomes hard (by watering the areca palm) the areca will bear fruit.

Constant application will produce the required result.

1954. சிரைத்தால் கூலி, சேவித்தால் சம்பளம்.

If you shave you will get pay, if you serve you will be paid for it. 1962.

1955. சும்மா கிடைக்குமா சோனாசலன் பாதம் ?

Can Siva's feet (i.e. God's mercy) be obtained for nothing ? 1946.

"The Gods sell us everything for our labours."

"The best things are worst to come by."

1956. நாடின பொருள் கைகூடும்.

What we seek, we shall obtain.

"Seek and ye shall find."

1957. நீண்ட கை நெருப்பு அள்ளும்.

The stretched-out hand will take up fire. 1004, 2420.

Thieves will come to grief. This proverb refers to the old custom by which a suspected person had to prove his innocence by taking red-hot iron in his hand without being burnt.

கை நீட்டக்காரன் கழு ஏறுவான்.

The person who has long arms (i.e. has thieving propensities) will one day be impaled.

"Be sure your sins will find you out."

1958. பள்ளம் இறைத்தவன் பங்கு கொண்டுபோகிறான்.
He who irrigates low-lying land will get his share.
“*He who will have the fruit must climb the tree.*”
1959. பாடுமில்லை, பலனுமில்லை.
No exertion, no fruit.
“*No pains, no gains.*”
1960. மந்திரத்தால் மாங்காய் விழுமா?
Will the saying of an incantation cause mangoes (a fruit) to fall from a tree? 2041, 2349.
Nothing can be done by words; exertion is needed.
1961. வாய் உண்டானால், பிள்ளைபிழைக்கும்.
If the child has a mouth, it will live. 1947, 1949.
If it cries for milk, it will get it.
1962. வேலை செய்தால் கூலி, சீவஷம் போட்டால் காசு.
If you work you will be paid, and if you mount the stage as a player you will get your wages. 1951, 1954, 2642.
(*cf.* 2699 *ff.*)

MUCH EXERTION AND LITTLE GAIN.

1963. அடியும் பட்டுப் புளித்த மாங்காயும் தின்னவேண்டுமா?
Am I to take a beating and also to eat sour mangoes?
“*Great pain and little gain will make a man soon weary.*”
1964. அதிலே குறைச்சலில்லை, ஆட்டா மணியை பூசாரி.
There is no fault to find in you, O, poojārī (priest of Kāli), only be punctual in ringing the bell before the image.
Used of any rogue who pretends to honesty.
1965. இந்தக் கூழுக்கா இத்தனை திருநாமம் (or இருபத்தெட்டு நாமம்).
Is it for this little gruel that I have put on so many *nāmams*. 1970.
Used by a Siva mendicant forced by hunger to assume the Vishnuvite *nāman* (mark on the forehead) in a Vishnuvite village.
i.e. Is it for nought that I have made these great professions of piety?
“*To have nothing for one's labour but one's pains.*”
1966. ஊரார்வீட்டுக் கலியாணமே, ஏன் அவுழந்தாய்க் கோமணமே.
It is the wedding of another villager, why have you loosened your loin-cloth for it?
Said by an outsider to one who is so very busy at a wedding; that even his loin-cloth is loosened, and he is put to shame. Used of those who take much pains in affairs that do not concern them and get no good by their exertions.

1967. எருமை கடா என்றுலும், குழந்தைக்குப் பால் ஒரு பீர் இல்லையா என்
கிருன்.
Though told that it is a male buffalo, he asks if there is not a
drop of milk to be had for the child. 1817, 1920.
Said of one who tries to get something out of what seems hopeless.
"To milk a he-goat."
1968. காலுக்குக் கடுப்பே தவிர, கண்ட பலன் ஒன்றுமில்லை.
Besides wearying my legs, the profit I anticipated was lacking.
1969. குண்டாக்கரணம் போட்டாலும், பிண்டாச்சோற்றுக்கு வழியில்லை.
Though he turns a somersault in a pot (i.e. does the impossible)
there is no way (for him to get) a mouthful of rice.
1970. ஒரு நாள் கூத்துக்கு மீசை சிரைக்கவா?
Why shave off the mustache to go and dance for one day? 1965.
In India female characters are represented by male actors in female garb.
Said to one who tells a number of lies to get a trifle.
"The game is not worth the candle."
1971. கொடுக்கிறது உழக்குப்பால், உதைக்கிறது பல்லுப்போக.
(The cow) yields only a small measure of milk, but it kicks out
(the milkman's) teeth.
Said of a severe master, who pays small wages but demands much work.
1972. தச்சன் அடித்த தலைவாசல் எல்லாம் உச்சி இடிக்க உலாவி திரிந்தேன்.
I wandered about knocking my head against all the door-lintels
which the carpenter had put up.
I have exerted myself to the uttermost but achieved nothing.
1973. பட்டும் பாழ், நடும் சாவி.
My exertions are fruitless; what I planted is blighted.
1974. பறந்து பறந்து பாடுபட்டாலும், பசலுக்குச் சோறில்லை.
However much I exert myself, I get no rice to eat all day.
1975. வரவு கொஞ்சம், வலிப்பு மெத்த.
The income is little, the pain (to earn it) is great.
1976. வீண் இழவுக்கு மார் அடிக்கிறதா?
Why beat your breast at a funeral where you get nothing?
Even at the humblest Hindu funerals the guests receive betel leaves
and areca nut. The proverb is used to express contempt for an enter-
prise that yields no profit. A very common proverb.

ONE HAS THE TOIL, ANOTHER THE PROFIT.

1977. அப்பாசுவாமிக்குக் கலியாணம், அவர் அவர் வீட்டிலே சாப்பாடு, கொட்டுமேளம் கோவிலிலே, வெற்றிலைபாக்கு கடையிலே, சுண்ணாம்பு சூனியிலே.
Appaswamy's wedding is being performed. The guests have to dine in their own houses; the drum is beaten in the temple; betel leaf and areca nut are to be had at the shops; and at the kiln they can get lime (to chew with the betel)!
- Said of a miser, or more commonly of a person who has the knack of getting what he wants at the expense of others.
1978. ஆக்கி அரைத்துப் போட்டவன் கெட்டவன், வழிகட்டி அனுப்பியவன் நல்லவன்.
She who prepared the food and served it, is taken no notice of; she who was sent to start you on your journey is praised.
The one who does the work is often overlooked.
"Another threshed what I reaped."
1979. இட்டவர்கள் தொட்டவர்கள் கெட்டவர்கள், இப்போது வந்தவர்கள் நல்லவர்கள்.
Those who give and those who help are despised, new-comers are honored.
Said, for instance, by old servants, when a new-comer is favoured or promoted.
1980. இடித்தவன் புடைத்தவன் இங்கே இருக்க, எட்டிப் பார்த்தவன் கொட்டிக்கொண்டுபோனான்.
While the woman who pounded and sifted the rice is left here, she who only looked on has gone off with it all. 1718.
Said by a mother-in-law about a daughter-in-law who gets the benefit of all her economy and thrift.
"One man knocks in the nail, and another hangs his hat on it."
1981. ஊர் கூடி செக்கு தன்ன, வாணியன் எண்ணெய் கொண்டுபோக.
The whole village helped to work the oil mill, but the oil merchant took the oil away.
"Little dogs start the hare, the great get her."
1982. எலி கட்ட, பாம்பு குடிக்கொன்ன.
The rat makes (the hole); the snake inhabits it. 1987.
"Fools build houses, and wise men live in them."
1983. ஒரு குருவி இரை எடுக்க, ஒன்பது குருவி வாய் நிறக்க.
One bird brings the food, and nine open their mouths for it.
The head of a family does not enjoy what he earns.

1984. கடன்பட்டு உடன்பட்டு அம்மை கும்பிட, நீ யார் கடத்தி விழுந்து கும்பிட.

In order to worship the Goddess, I have borrowed money and given bonds ; but whose concubine are you, to bow down here and worship the Goddess ? 1988.

One profits by another's labour.

Used by a selfish mother-in-law against a disliked daughter-in-law, when the latter attempts to profit by the former's economy.

"One soweth and another reapeth."

1985. காத்திருந்தவன் பெண்சாதியை, நேற்று வந்தவன் அடித்துக்கொண்டு போனான்.

He took care of the girl (in the hope of marrying her) but a stranger who arrived yesterday came and took her away for himself.

1986. கலமாவு இடித்தவன் பாவி, கப்பி இடித்தவன் புண்ணியவதியா?

Is she who pounded a *kalam* of flour a sinner, while she who pounded the grit is virtuous ?

Used when one person gets credit for a piece of work, nearly all of which has been done by another. e.g. A daughter-in-law has had all the hard labour of preparing for an approaching wedding, but just at the last the daughter of the house gives a finishing stroke to the preparations, and her mother honours her as if she had done all the work.

"God heals and the physician hath the thanks."

1987. கறையான் புற்றில் பாம்பு குடிக்கொண்டதுபோல்.

Like a snake making its home in the ant-hill of the white ants. 1982.

"The sparrow builds in the martin's nest."

1988. நான் தேடிப் பச்சைபோட, நாரிகள் எல்லாம் வந்தார்கள் தெய்வம் சூட

I have procured and arranged these plants and trees, and then all these women come to dance for the goddess ! 1984.

The allusion is to the ceremony (*pacchei poda*) performed by a woman who has been possessed by a spirit (*piddari*), in which a great pot is taken and ornamented with a nose, and eyes, &c., made by streaks of saffron, which she then worships under a shed made of green leaves. While she is worshipping, others naturally come to watch. If they also join in the worship, and dance before the goddess *Paccheiyammal* in the pot, the woman who performs the ceremony must present half a cocoanut and some flour to the Goddess for each worshipper. This is a great expense and no benefit to her. She has the trouble, they have the advantage. The proverb is commonly used when the efforts of a good man to do his duty are turned to their own advantage by unscrupulous persons.

"Fools lade out all the water, and wise men take the fish."

1989. வெல்லம் தின்பிறவன் ஒருவன், விரகைச் சூப்புதிறவன் ஒருவன்.

One eats the sugar : another licks his fingers.

- 1989a. உண்பான் தின்பான் பைராதி, குத்துக்கு நிற்பான் வீரமுஷ்டி.
The mendicant fares sumptuously at my master's table, but it is I, *Veeramusti*, that must bear his blows and hard treatment.
Used by a hard working day labourer against an indulged fellow labourer.
1990. ஆகல உழுதிறதைவிட, ஆழ உழுதிறதமேல்.
Better to plough deep than wide.
If you begin a work, do it thoroughly and not superficially.
1991. உனை (or சேறு) வழியும், அடை மழையும், பொதி எருதும் தனியுமாய் அலைகிறதபோல்.
Like going single-handed in a road full of quagmires in unceasing rain with pack-bullocks.
A simile expressing the very highest degree of discomfort for very small profit. The driver of pack-bullocks gets small wages for all the pains he takes.
1992. என்னுத்தான் எண்ணெய்க்கு உலருகிறது (or காய்கிறது) எலிப் புழுக்கை என்னத்துக்கு உலருகிறது?
Sesamum-seed is dried for oil, but why dry rats' dung.
Said about a person who loiters about with others who are hard at work.
1993. ஒண்டிக்காரன் பிழைப்பும், வண்டிக்காரன் பிழைப்பும் ஒன்று.
A single man's life and a cart-driver's are alike.
Both are ever on the move and have no comforts.
1994. நாய்வேஷம் போட்டால், குலைக்கவேண்டும்.
If you agree to personate a dog, you must bark. 1764, 1950.
Anything once begun should be done thoroughly. (The proverb implies that the work in question was begun with some unwillingness.)

GREAT EXERTIONS OVER TRIFLES.

காரியம் நிறிது, பிரயத்தினம் பெரிது.

1995. அகாரியத்தில் பரேதப் பிரயத்தனமா செய்கிறது?
Should one make the efforts of Bhagiratha over a trifle?
King Bhagiratha by his austerities brought the Ganges from heaven.
Many people take great pains for no adequate purpose.
1996. ஆட்டுக்குட்டிக்கு ஆனையைக் காவு கொடுக்கிறதா?
Should an elephant be sacrificed to save a sheep? 2002.
1997. ஆனையை விற்று, பூனைக்கு வைத்தியம் பார்க்கிறதா? —
Should one sell an elephant to get medicine for a cat?
1998. இரும்பு கதவு இடித்து, தவிட்டுக் கொழுக்கட்டை எடுக்கிறதா?
Should one knock down an iron door in order to take a bran-cake?

1999. ஊர்க் குருவிமேல் ராமபாணம் தொடுகிறதா?
Is a good arrow to be shot at a sparrow? 707.
- 1999a. எவி வேட்டைக்குத் தவிவடிப்பா?
Should you beat the drum when catching rats?
Unimportant people make much noise about their unimportant deeds.
2000. சேரத்தண்டு பிடுங்க, ஏலேலப்பாட்டா?
Why should a number of persons sing a chorus when rooting up a small vegetable?
Coolies when lifting a great burden together or carrying a load, shout or sing in unison so that all shall lift or step together.
2001. கோழி அடிக்கிறதற்குக் குறுந்தடியா?
Is a club needed to kill a fowl?
2002. கோழி முட்டைக்குக் கடா வெட்டிக் காவு கொடுக்கிறதா?
Should a sheep be sacrificed to cure a lame fowl. 1996.
2003. சுடு கெண்டைக்கு ஏரியை உடைக்கிறதா?
What! Make a breach in a lake in order to catch a small fish!
This proverb is the converse of 1080.
2004. மலையை நோண்டி (or கல்வி) எவியைப் பிடிக்கிறதா?
Should you dig up a mountain to catch a rat.
"Sue a beggar and catch a louse."

Cf. 1963 ff. 2616 ff.

LITTLE THINGS.

சிறியதை அசுட்டைபண்ணாதே.

THE IMPORTANCE OF LITTLE THINGS.

2005. அச்சாணி (or தேராணி, or சன்னாணி, or கடையாணி) இல்லாத தேர் முச்சாணும் ஓடாது.
A car without a linch-pin will not move three span.
2006. அறுகம் கட்டையும் ஆபத்துக்கும் உதவும்.
Even bundles of grass may be of use in adversity.
2007. அற்பத் துடைப்பமானாலும் உன் தூசியை அடக்கும்.
A worn broom will serve to lessen the dust.
"Small rain lays great dust."
2008. ஆயிரம் மாகாணி அறுபத்திரண்டரை.
A thousand sixteenths make sixty-two and a half.
"Little and often fills the purse."
"One grain fills not the sack, but helps his fellows."

2009. ஆனை வேகம் அடங்கும் அங்குசத்தினால்.
The swiftness (or impetuosity) of an elephant is subdued by a goad. 2049.
"A great wind is laid with a little rain."
2010. கீரைச் சிந்தினாயோ, கீரைச் சிந்தினாயோ?
Did you spill water or did you spill your fortune? 3171.
If you do not mind unimportant things, you will not mind important things. Economic use of water is supposed to lead to fortune: waste of water is superstitiously dreaded as the sure way to misfortune. Water is the element dear to the Goddesses Lakshmi and Sarasvati.
"Of saving cometh having."
- 2010a. உப்பை சிந்தினாயோ துப்பை சிந்தினாயோ?
Did you spill your salt or did you spill your food.
If trifles are not attended to, misery will arise. Salt is an emblem of food. If one spills a single grain of it, this the loss is superstitiously taken to forebode of food, or employment, in the near future.
2011. கொஞ்சத்தில் உண்மையில்லாதவன், கோடியிலும் இருக்கமாட்டான்.
He who is not faithful in little things, will not be so in great ones.
2012. பல துளி பெரு வெள்ளம்.
Many drops make a great flood. 2029.
"Many drops make a shower."
Cf. 660 ff. 1881 ff.

LITTLE EVILS DESTROY MUCH GOOD.

2013. அற்ப ஆசை கோடி தவத்தைக் கெடுக்கும்.
A little desire destroys a penance carried on for a long time.
The great aim of the penances (Tapas) of Hindu ascetics is the complete suppression of all desires and passions. The attainment of this state of passionless peace is supposed to confer supernatural power.
2014. ஆயிரம் குணம் ஒரு லோபக்குணத்தால் தட்டும்.
A thousand good qualities will be thwarted by avarice.
"One ill weed mars the whole pot of pottage."
2015. எல்லாம் நன்றாய்ச் செய்து (or பேசி) கொஞ்ச பீ தடவினான்.
He did it all right, but (just at the last) he smeared it over with a little filth.
2016. கடுகு அத்தனை நெருப்பானாலும் போரைக் கொளுத்திவிடும்.
Though there be only as much fire as a grain of mustard, it will burn a stack. 2021.
"A little fire burns up a great deal of corn."

2017. கலப் பாலுக்குத் துளிப் பிறை.
A drop of curd is enough for a Kalam (measure) of milk.
"A little leaven leaveneth the whole lump."
2018. காணிக்குச் சோம்பல், கோடிக்கு வருத்தம்.
To be lazy in little things (will lead) to countless sufferings.
"A little neglect may breed endless mischief."
2019. காணி ஆசை, கோடி கேடு.
A little desire (will lead to) immense loss.
"A man is not so easily healed as hurt."
2020. தூற்றைக் கெடுத்தது குறுணி.
One measure (of chaff) has spoiled a hundred (of corn).
2021. நெருப்பு நிறிது என்று முன்னுனையில் முடியலாமா?
Can you cover up fire in your lap because you say 'There is but little fire.'
Avoid the wicked though their company seems almost harmless. 2016.
Uf. 424 ff.

GREAT THINGS CANNOT BE DONE BY SMALL MEANS.

2022. ஆனைவாலப் பிடித்துக் கரை ஏறலாம், ஆட்டின் வாலப் பிடித்துக் கரை ஏறலாமா?
If you catch hold of the tail of an elephant you may reach the other bank (of the river); if you catch hold of the tail of a sheep how can you reach the bank?
Seek great people for help and protection, not the feeble. 2028, 2006.
2023. கப்பல் ஒடிப் பட்ட கடன் கொட்டை தூற்றி விடியும்?
Will the debt incurred by sending out a ship be cleared by spinning cotton?
"A drop in the ocean."
2024. குள்ளனைக்கொண்டு கடல் ஆழம் பார்க்கினான்.
He wants to fathom the depth of the sea with the aid of a dwarf! 2026, 2028.
Used when a man wants to do something for a small sum that requires an expenditure of much money.
2025. சீப்பு எடுத்து ஒளித்தால், கவியாணம் சிற்சுமா?
Can you stop a wedding by hiding the comb?
The bridegroom gives the bride certain presents on the eve of the wedding; among these there is always a comb, but a wedding would not be stopped if the comb were not forthcoming.
2026. நரி வாலக்கொண்டு, கடல் ஆழம் பார்க்கிறதபோல.
Like sounding the depth of the sea with the tail of a jackal!
2024, 2028.
Little people cannot do great things.

2027. நாய் குலைத்து நத்தம் பாழாக்குமா?
Will a village be ruined by the barking of a dog?
2028. நாய் வாலைப்பற்றி, ஆற்றில் இறங்குகிறதா?
Can you lay hold of a dog's tail and go into a river (safely)?
2024, 2026.
It is not safe to rely on the help of mean people when face to face with great difficulties.
"Trust not to a broken staff."
2029. மயிர் சுட்டுக் கரியாக்குமா?
Can charcoal be made by burning hair?
If one is in need he should not waste his time over vain devices to help himself but should go to those who are able to help him.—For the converse see. 2012.
2030. மினிமினிப் பூச்சி வெளிச்சத்துக்கு இருள்போமா?
Will darkness disappear before the shining of fire-flies?
2031. மூக்குமயிர் பிடுங்கினால் பாரம் குறையுமா?
Will one's weight be lessened by pulling out the hair from the nostrils?

LITTLE THINGS WILL NOT BECOME BIG THINGS.

2032. ஆயிரம் நட்சத்திரம் கூடினாலும் ஒரு சந்திரன் ஆகாது.
A thousand stars though joined together will not make a moon.
"Better one virtuous son than even a hundred fools." (Hitopadesa).
2033. எட்டுக் குஞ்சு அடித்தாலும், சட்டிக் கறி ஆகாது.
Even if you kill eight tiny chickens, they won't make a meal.
2034. கொட்டிக் கொட்டி அளந்தாலும், குறுணி பதக்கு ஆகாது.
Though measured a thousand times over, a small measure of grain will not become a big one. 106.
- 2034a. பனி பெய்து குளம் ரொம்புமா? மழை பெய்து குளம் ரொம்புமா?
Will a lake be filled by the falling of dew, or by the falling of rain?

"HE WHO CAN DO GREAT THINGS CAN EASILY DO LITTLE THINGS."

2035. அண்டத்தைச் சுமக்கிறவனுக்கு சுண்டைக் காய்ப் பாரமா?
What is the burden of a small fruit to him who bears the universe?
2036. ஆறு (or கடல், or சமுத்திரம்) கீந்தினவனுக்கு வாய்க்கால் எம்மாத்திரம்?
What is a water-channel to him, who can swim across a river (or, a sea) 2046.
2037. ஆனையைக் கொன்றவன், பூனையை வெல்லமாட்டானா?
Cannot he who has killed an elephant conquer a cat?

2038. ஆனையை (or மலையை) முழுக்கின அம்மையாருக்குப் பூனை சுண்டாங்கி.
To a woman who has swallowed an elephant (or mountain) a cat is but a trifle.
2039. ஆனைக்குத் தீனி இடம் வீட்டில், ஆட்டுக்குட்டிக்குப் பஞ்சமா?
Will a lamb find a famine in a house where an elephant is fed?
2040. ஆனை மேயும் காட்டில், ஆடு மேய இடம் இல்லையா?
Is there not space for a sheep to graze in a forest where elephants feed?
2041. உலக்கைப் புசைக்கு அசையாதது, திருப்பாட்டுக்கு வுசையுமா?
Will he who does not yield to a sound thrashing with a rice-pounder yield on hearing a sacred song. 1960, 2790, 3151.
2042. பிடித்துவிட்டாலும் போச்சுது, பிடுங்கிவிட்டாலும் போச்சுது.
If you tear it off it is gone, if you pull it off it is gone. 2049.
i.e. It is a matter of no importance at all, e.g. After spending 1000 rupees in building a house, the builder thinks nothing of spending fifty more on an improvement in it.

Cf. 424 ff. 2013 ff.

THE MAN UNABLE TO ACCOMPLISH SMALL DEEDS CANNOT DO GREAT THINGS.

2043. ஆடு கொடுக்காத இடையன், பசுவ கொடுப்பானா?
Will the shepherd who refuses to give a sheep, give a cow?
2044. உட்கார்ந்தவனைக் கட்டமாட்டாதவன், ஓடுகிறவனைக் கட்டுவானா?
Can he who is unable to bind a person who is sitting down bind a man that is running?
2045. உன்றூரில் ஒணான் பிடிக்காதவன், உடையார்பாளையம் போய் உடம்பு பிடிப்பானா?
Will the man who cannot catch a lizard in his own village be able to go to a foreign place and catch an iguana?
2046. கால்வாயைத் தாண்டாதவன், கடலைத் தாண்டுவானா?
Can one who is unable to cross a water-channel, cross the sea? 2036.
“He that can't ride a gentle horse must not attempt to back a mad colt.”
2047. சோற்றில் கிடக்கிற கல்லை எடுக்கமாட்டாதவன் ஞானத்தை எப்படி அறிவான்.
If he cannot pick the bits of grit out of his rice, how will he understand wisdom?
“He may ill run, that cannot go.”

2048. மொந்தை தண்ணீரிலே வீடு வெந்துபோனால், மிடாத் தண்ணீருக்கு எப்படி?

If a house is scalded by a small pot of water, how will it be affected by a large pot of water. 1422.

If you cannot overcome little difficulties, how are you to get over great ones?

(Cf. 2059 ff.)

“PENNY WISE AND POUND FOOLISH.”

2049. ஆயிரம் பொன்போட்டு ஆனை வாங்கி, அரைப்பணத்து அங்குசத்துக்குப் பாஸ்தாறுகிறதா?

After paying one thousand gold coins for an elephant, why hesitate to pay half a cash for a goad? 2009, 2042.

2050. ஊசி போகிற கணக்குப் பார்ப்பான், பூசினிக்காய்ப் போகிறது தெரியாது.

He makes a note of a lost needle, but he does not perceive the loss of a pumpkin!

2051. கடுகு போகிற இடத்தில் தடி எடுத்துக்கொண்டு திரிவான், பூசினிக்காய்ப் போகிற இடத்தில் தெரியாது.

He will wander about with a stick (in his hand searching) the place where a mustard-seed was lost but he does not know where he lost a pumpkin!

“They drink their water by measure, but eat their cakes without.”

2052. குதிரை கொண்டால், லகாலுக்கு வழக்கா?

After buying the horse, why dispute about the bridle? 2053.

2053. பசுவை விற்றால், கன்றுக்கு வழக்கா?

If you have sold the cow, why dispute about the calf? 2052.

“If you buy the cow take the tail into the bargain.”

“ANYTHING IS BETTER THAN NOTHING.”

2054. கழுதைக்குப் பரதேசம் குட்டிக்கவர்.

To go to a ruined wall for grazing is an ass's pilgrimage.

2055. வந்ததை வரப்படுத்தா வலக்காட்டு ராமா?

Take what you can get, O Valakkātturāma?

Said to the creditors of an insolvent or stingy person who cannot get their demands satisfied.

“When you can't get bread, oat-cakes are not unis.”

2056. வந்த காசுக்கு வட்டமில்லை.

There is no interest on the money you received!

Be satisfied with what you can get from an insolvent debtor.

“A bad lusk better than an open field.”

2057. வெறும் காதுக்கு ஒலைக்காது மேல்.

Ears (ornamented) with palmyra leaf are better than ears with no ornaments. 1735.

When Tamil woman are unable to buy jewels to put in their ears they frequently roll up a strip of palmyra leaf and insert it in the hole that is always pierced in the lobe of the ear. This is done to prevent the hole from contracting and so becoming too small to hold the *Kammal* ear ornament.

"Better a bare foot than no foot at all."

"Half a loaf is better than no bread."

2058. வெறும் சூத்தை நக்குகிறதைவிட, பீ சூத்தை நக்குகிறது மேல்.

It is better to lick a dirty breech than a clean one!

HE WHO CANNOT BEAR A LITTLE SUFFERING CANNOT BEAR
GREAT DISASTERS.

2059. ஏறம்பு கடிக்கப் பொறுக்காதா?

Can you not bear an ant's bite?

2060. கழுவேறத் துணிந்த நீலி கண்ணில் மை இட்டதற்குக் கரிக்கிறது என்
கொளாம்.

The woman (who professes to be) ready to be impaled, says that her eyes smart when she blackens her eyelids!

Hindu women blacken their eyelids with certain pigments, thinking that they beautify themselves.

2061. காது சூத்தப் பொறுக்காதா?

Can you not bear to have your ears bored?

If such a slight pain is unbearable, how can you bear greater pain?

2062. சிந்தி அறுந்துபோகிற மூக்கு, எந்தமட்டும் இருக்கும்?

How long will a nose last that breaks off when blown?

Also said of a person who gets unreasonably angry over trifles

2063. வெடவெடவென்று தண்ணீர் குளிக்காதவளா உடன்கட்டை ஏறப்
போகிறாள்?

Will she who refuses to bathe in tepid water ascend the funeral pyre?

The reference is to the rite of *sati* or *suttee*, by which a widow immolated herself on the funeral pyre of her husband. The practice was abolished by Lord William Bentinck about 1830.

Cf. 2043 ff.

HEREDITARY CHARACTERISTICS AND NATURAL INSTINCTS.

இயல்பு.

2064. அக்காளைக் கொண்டால், தங்கையை முறை கேட்பானேன்?
Having married the elder sister why does he ask what is his relationship to the younger? 2071.
2065. ஆண்டி மகன் ஆண்டியானால், நேரம் அறிந்து சங்கு ஊதுவான்.
If a son of a mendicant becomes a mendicant, he will blow the conch at the proper time. 279, 1901a, 2499, 2852 f. f; 3085.
"As natural to him as milk to a calf."
2066. ஆலமரம் பழுத்தது என்று பறவைக்கு ஆர் சீட்டு அனுப்பினது?
Who sent letters to the birds that the banyan tree was in fruit? 2070, 2072, 2074..
They know that by their own natural instinct.
2067. இயற்கை வாசனையோ, செயற்கை வாசனையோ? or ஏற்கை வாசனையோ, சேற்கை வாசனையோ?
Is the smell natural or artificial?
i.e. Is the habit natural or acquired?
2068. ஏற ஆசைப்பட்டால், சாணரப் பிறவி வேண்டும்.
If you desire to climb trees, you must be born a Shanar.
The Shanar caste who draw the juice from palms to make the intoxicating toddy are necessarily skilful climbers of trees.
2069. கம்பன் வீட்டு வெள்ளாட்டியும் (or கட்டுத் தறியும்) கவிபாடும்.
Even the servant woman (or the peg to which a cow is tied) in (the poet) Kamban's house will sing. 2331.
A great man's influence on others.
"In a fiddler's house all are dancers."
2070. கரும்புக் கட்டுக்கு ஏறம்பு தானே வரும்.
Ants will come of themselves (to devour) sugar cane. 2066, 2072, 2074.
"Wherever the carcase is, there will the eagles be gathered together."
2071. மெலியைப் பாட்டி என்பதற்குக் கேட்கவேண்டுமா?
Why ask if you may call an old woman 'grand-mother'? 2064.
2072. குளம் தோண்டி தவளை கூப்பிடவேண்டுமா?
Need you send for frogs after digging a pool? 2066, 2070, 2074..

2073. **செம்பரத்தில் பிறந்த பிள்ளைக்குத் திருவெண்பாவைக் கற்றுக்கொடுக்க வேண்டுமா?**
 No one need teach a child born at Sithambaram to sing a sacred song.
 Sithambaram (Chillumbrum) is a very holy place about one hundred and fifty miles south of Madras near the East coast containing a famous temple dedicated to Siva.
"Teach your grand-mother to suck eggs."
2074. **தேனுக்கு ஈயைப் பிடித்து விடவேண்டுமா?**
 Is it necessary to catch flies to bring them to honey? 2066, 2070, 2074.
2075. **நட்டுவன் பிள்ளைக்குக் கொட்டிக்காட்டவேண்டுமா?**
 Do you need to show the child of a musician (*nattuvan*) how to beat a drum?
 The *Nattuvan* is the person who trains dancing girls and directs their performances.
2076. **கடல் மீனுக்கு நீச்சப் பழக்கவேண்டுமா?**
 Is there any need to teach sea-fish to swim?
 The son follows in his fathers profession. This is especially true in India where so many trades are hereditary.
"Don't teach fish to swim."
2077. **வெளவாலுக்கு யார் தாம்பூலம் வைத்தார்கள்?**
 Who has offered *Tāmbūla* to the flying foxes?
Tāmbūla is betel leaf enclosing areca-nut and lime ready for chewing, given when inviting people to feasts. The flying fox is a large bat. It goes where its instincts lead it without needing any invitation.
Cf. 1900 ff. 2852 ff.

NEGLECT.

உபயோகம், உபயோகமில்லாமை.

2078. **உடையவன் பாராப் பயிர் உருப்பமோ?**
 If the owner does not look after it, will the crop thrive? 3227.
"Tis the farmer's care that makes the field bear."
2079. **உடுக்காத புடவை பூச்சிக்கு இரை (or செல்லு அரிக்கும்).**
 A woman's cloth that is not worn will be food for insects (*or* will be eaten by white-ants).
 Paper, cloth, serge, &c., is attacked by many different kinds of grubs and small insects in India. If any books or any clothes are put away and neglected they are soon riddled through and through by these pests.

2080. உடையவன் கண் ஓடாத பயிர் உடனே அழியும்.
The crop over which the owner's eyes do not run will be spoiled immediately.
Said of anything the owner ought to protect, as his children, his house, etc.
2081. உண்ணச் சொத்து மண்ணாய்ப் போகும்.
Property not enjoyed goes to dust.
2082. உறவு போகாமல் கெட்டது, கடன் கேட்காமல் கெட்டது.
If you do not visit your friends and relations, relationship will be destroyed; if you do not ask for what you have lent out, it will be destroyed.
- 2082a. சம்பா விளைந்து சாய்ந்து கிடக்குது (கிடக்கிறது), உண்பாரில்லாமல் உணர்க்குருவி மேயுது (மேய்கிறது).
The sambā crop is over-ripe, but since those who should eat it do not come for it, the sparrows devour it.
Sambā is a superior sort of rice.
2083. துலக்காத ஆயுதம் துருப்பிடிக்கும்.
A weapon not polished will gather rust. 1467.
"The used key is always bright."
2084. பார்க்காத உடைமை பாழ்.
Property not looked after will decay.

PROTECTION, CARE, SUPPORT.

காப்பாற்றாதல்.

2086. ஆலை விழுது தாங்குகிறதுபோல.
As the aerial roots of the banyan support it.
Children ought to support their parents as the aerial roots of the banyan support the parent tree.
2087. எங்கே திருடினாலும், கன்னக்கோல் வைக்க ஒரு இடம் வேண்டும்.
Though you steal everywhere, there must be one place where you keep your implements.
i.e. There must be one place where even a thief won't steal, viz., his home.
Even the worst people reverence something.
2088. என்னு விழுந்தால், எடுக்க மகா சேனை, இடறி விழுந்தால் எடுக்க ஆன் இல்லை.
If a sesamum seed fall, there are hosts of people to pick it up, but if (a man) slip and fall there is no one to help him. 741, 3348.
People are eager for profit, but they have little desire to help their fellows

2089. கண்ணை இமை காத்ததுபோல.
As the eye-lash protects the eye. 151, 3214.
Tender and unselfish care.
2090. கல்லுக்குள் இருக்கிற தேரையையும், முட்டைக்குள் இருக்கிற பறவை குஞ்சையும் ஊட்டி வளர்க்கிறது யார்?
Who is it that nourishes the frog inside the stone, and the chicken inside the egg, and makes them grow? 3387.
An afflicted woman may use this proverb, indicating her trust in God, as the one who will protect her, even if all forsake her.
"The true and living God knows all griefs
He nourishes the egg ere 'tis begot;
He feeds the frog before its rock it leaves:
If thus he cares for unborn things, will not
He make them grow, when He new life doth add?"
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2091. கற்பித்தவனுக்குக் காக்க வல்லமை இல்லையா?
Has not the creator the power to protect? 3387.
2092. காட்டுக்குப் புலி ஆதரவு, புலிக்குக் காடு ஆதரவு.
The tiger is the protection of the woods, and the woods of the tiger. 2094.
2093. கால்படி (or உழுக்கு) அரிசிக்காரன் உள்ளமட்டும் தான்.
It exists only as long as the man lives who earns. 2098, 2099, 2105.
When the head of the family dies, the family fares badly. Said also of the responsible head of an institution or office.
2094. காலுக்குக் கை உதவி, கைக்குக் கால் உதவி.
The hand is a help to the leg and the leg to the hand. 2092.
2095. குறும்பைத் தவிர்க்கும் குடிதாங்கி.
One who removes inhumanity and saves people!
A description of a protector.
2096. சுக்குநூன்று முக்கிப் பெற்ற பிள்ளையைப்போல் காப்பாற்றுகிறான்.
He protects the child as if he had borne it in sorrow and eaten ginger for it! 2100.
Said of a step-mother or of a woman who takes tender care of a child that is not her own. Ginger is given to women at the time of their confinement. 'To eat ginger' is a phrase meaning 'to bear a child.'
2097. தன் உயிரைப்போல், மன் உயிரையும் காக்கவேண்டும்.
Protect others' lives as you protect your own. 2180.
"Do as you would be done by." "Live and let live." (Mark. 12, 33.)

2098. தேர் இருக்கிறமட்டும் சிங்காரம், தேர் டோனபிறகு என்ன?
As long as the temple-car moves it is ornamented; but what ornament is left after it has gone back (to the temple)? 2093, 2099, 2105.
Temple-cars on which images of the gods ride out at festivals are marvelously adorned for the occasion. When the festival is over, the car is stripped of all its ornaments and covered up with mats.
2099. தேரோடே போச்சுது திருநாள், தாயோடே போச்சுது பிறந்தகம் (or பிறந்த அகம்).
The festival ends with the procession of the car, and all help and support from home ceases when the mother dies. 2093, 2098, 2105.
The daughters of the deceased are then left to the mercy of their step-mother, or mother-in-law, and they are often not kind to them. Said of one who has lost his chief supporter.
2100. நெருப்பை மடியில் கட்டிக்கொண்டிருக்கிறப்போல்.
It is as if she had tied up fire in her lap. 2096.
Said of one who protects with the greatest care something he has charge of.
2101. பறந்துபோகிற எச்சிற்கலைமேல், கல்லைத் தூக்கிவைத்தாப்போல.
Like placing a stone on a leaf-plate that is going to fly away.
Protecting a person who would otherwise go to ruin.
2102. பாடகக்காரி வாழ்ந்தால், பத்தெட்டு ஜனம் பிழைக்கும்.
If a woman with anklets (*Pūlakam*) prospers, eight or ten of her relations will be supported by her. 1716.
They will get help for nothing.
2103. பிடித்தால் சுமை, விட்டால் கூளம்.
If I hold you, you are my bundle (i.e. are safe); if I let you go, you are bits of straw (i.e. are uncared for). 1027, 1369 ff.
2104. பெருமரத்தைச் சுற்றின வள்ளிக்கொடிபோல.
Like a convolvulus (a creeper) that encircles a big tree. 2334.
A weak person with a strong protector.
2105. பெருமாள் இருந்தாலல்லவோ, திருநாள் நடக்கப்போகிறது.
As long as Perumāḷ lives there will be festival days. 2093, 2098, 2099.
Perumāḷ is another name for Vishnu. The proverb means that while the protector or the head of a family is alive the members of the family will live in happiness.
2106. வேலி தானே பயிரை மேய்ந்தால், விளைவது எப்படி?
If the hedge graze on the crop, how will the crop thrive? 3236, 3256.
If the gardener robs the garden, or the police the people, how can the garden or the people prosper.

2107. வைத்தால் பின்னையார், வழித்து எறிந்தால் சாணி.
 If I keep thee, thou art Ganesa, if I scrape thee off (i.e. discard thee) thou art but cowdung! 2103.
 i.e. You are in my power; I have helped you on; but if you get proud I can bring you down again. Ganesa (Tam. Pillaiyar) is the God of Good Luck, whose image is made of cow dung for household worship, the cowdung-ganesa is scraped off when the worship is over.

BRAGGING, GREAT PROFESSIONS.

2108. ஆசாத்தில் பறக்க உபதேசிப்பேன், என்னைத் தூக்கி ஆற்றுக்கு அப்பால் விடு என்கிறான் குரு.
 The spiritual teacher says, I will teach you to fly in the sky. but first lift me up, and drop me on the other side of the river.
2109. கூரை ஏறிக் கோழி பிடிக்கமாட்டாத குருக்களா, வானம் கீறி வைகுண்டம் காட்டுவார்.
 Can spiritual teachers who are unable to climb a roof to catch a fowl, rend the skies and show people Vishnu's heaven (Vaikuntha).
"Physician heal thyself."
2110. கையைப்பிடித்துத் தூக்கிவிடு, பிணக்காடாய்க் குவிக்கிறேன் என் கிருளும்.
 He says: Lay hold of my hands and raise me up, and I will heap the whole of them in the burial ground!
 Said in scorn of a feeble braggart.
"Make me a diviner and I will make thee rich."
2111. பசியாமல் வரந்தருகிறேன், பழங்கஞ்சி இருந்தால் வாரு.
 I will give you a boon to save you from hunger; but if you have stale gruel, give me some.
"His wit got wings and would have flown, but poverty still kept him down."
2112. மலையைத் தூக்கிவைத்தால் (என் தலாமேல்), நான் அதை எடுத்துக் கொண்டேபோகிறேன் என்கிறான்.
 If you will litt up the hill and place it on my head, I will carry it away.

Cf. 1566 ff.

HELP AND CHARITY.

உதவி, தர்மம்.

"You see the tall grain in the field of the man
Who lived to his God and did right in the world.
Who tilled his own land, and then cheerfully helped
His neighbour or friend. He gave alms to the poor,
The hungry he fed, to the cold he brought fire.
The naked he clothed, and the poor he relieved."

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2113. இட்டதில் ஒன்றும் குறையாது.
Nothing will be diminished by charity.
"To a good spender God is a treasurer."
"Alms-giving never made any man poor, nor robbery rich, nor prosperity wise."
2114. இட்டாருக்கு இட்ட பலன்.
To those who give a reward is given!
"Give, and it shall be given unto you." (Luc. 6, 38.)
2115. இறைக்க இறைக்கக் கிணறு காரக்கும்.
Water will spring up in the well that is constantly used.
"Give and spend and god will send."
2116. இறைத்த கிணறு ஊறும், இறையாத கிணறு காறும்.
The well from which water is drawn will flow; the well not used will stink!
"Drawn wells are seldom dry."
2117. உதாரிக்கு (com. ஊதாரி, Uddāri) பொன் தரும்பு.
To a charitable mind, gold is but straw.
"The charitable give out of the door, and God puts it in at the window."
2118. கறக்கக் கறக்க ஊறும் பசுவின்பால், படிக்கப் படிக்க ஊறும் மெய்ஞ்
ஞானம்.
The more you milk, the more a cow will give; and the more you read, the more true wisdom will spring up (in your mind).
"The hand that gives gathers."

MISCELLANEOUS PROVERBS ON HELP AND CHARITY.

2119. சூசரித்த தெய்வம் எல்லாம் கட்டோடே மாண்டது.
All the gods whom I worshiped have entirely perished.
Those on whom I depended have left me helpless.

2120. சூனையை வித்வானுக்கும், பூனையைக் குறவனுக்கும் கொடு.
Give an elephant to a pandit, and a cat to a *Kuravan*. 2278, 2298.
Let your gifts correspond to the rank of the recipients. Pandits and other learned men are venerated throughout all India. A *Kuravan* is a man of one of the tribes that live by the chase, and are despised by Hindus because they kill animals and eat the flesh of various animals especially cats.
2121. இட்டதென்பேரில் ஏறாசைப்பட்டால் கிடைக்குமோ?
If you want more than what is given to you, will you get it? 965, 2179.
2122. இட்டோர் பெரியோர், இடாதோர் இழிகுலத்தோர்.
Those who give are the great, those who do not give are of low-caste.
2123. இரந்தும், பருந்துக்கு (com. பிராந்த) இடு.
Even if you beg, give to the kites.
However poor be charitable. Some Hindus, as an act of piety, occasionally buy flesh and toss it into the air to the Brahmany kite, which is considered the vehicle of Vishnu (*garuda*, *Falco Pondicherianus*).
2124. இல்லை என்கிற வீட்டில் பல்வியும் சேராது.
Even a lizard will not live in a house that says 'No' (to a beggar). 2141, 2393, 2768.
The lizard, *Lacerta gecko*, is very common in India, and is much revered as a fortune-teller by its chirps. Every Hindu consults the lizard's chirps before commencing any domestic business.
2125. உயிர் உதவிக்கு மிஞ்சின உதவி வேறில்லை.
No charity surpasses the charity of giving one's life. 2143.
"Greater love hath no man than this, that a man lay down his life for his friends." (Joh. 15, 13.)
2126. எங்கும் மடமாயிருக்கிறது, இருக்கத்தான் இடமில்லை.
There are *Choultries* (rest houses for travellers) everywhere, and yet no place to stay in. 1659, 2147.
Said by one who has many acquaintances but who finds that none of them will give him real help.
2127. எடுப்பார் மழுவை, தடுப்பார் புலியை, கொடுப்பார் அருமை.
There are some who will take up a hot iron (in trial by ordeal), and there are others who will stop tigers, but the generous are scarce. 2147.
2128. எட்டப் பூ தேவர்களுக்கு, எட்டும் பூ தங்களுக்கு.
Flowers beyond reach belong to the gods, but those we can pluck are our own. 1017.
"What the Abbot of Bamba cannot eat, he gives away for the good of his soul."

2129. என்றைக்கும் போடாத லட்சுமி இன்றும் போடவில்லை, தினம் போடுகிற தேவடியானுக்கு இன்றைக்கு என்ன கேடு வந்தது?

Lakshmi who never gives alms, did not give to-day; but what evil has befallen the dancing-girl who always gives, but did not do so to-day?

A sarcasm on the stinginess of a well-to-do person, and a lament over the forgetfulness of a true friend.

2130. கார்த்திகைக்குப் பின் மழையில்லை, கர்ணனுக்குப் பின் கொடையில்லை. There is no rain after *Karthikai*; there is no generosity surpassing Karnan's! 2137, 2149, 3120.

Karthikai is a festival in honour of the Pleiades who, in the form of nymphs, nursed the infant God Skanda. It is held in the Tamil month *Karthikai* (Nov.-Dec.), and it is commonly believed that if the annual heavy rains have not begun before the festival they will not come at all. Karnan is one of the heroes of the Mahabharata renowned for his charitable disposition.

2131. கலப்பாலை ஒருமிக்கக் குடித்த பூனையை உழக்காவிடும் கறக்கச்சொன்னால் கறக்குமா?

Will the cat that drank a big measure of milk without stopping, yield any milk if you milk it.

Said of those who are ready to enjoy benefits, but unwilling to confer them.

2132. கன்றுள்ளபோதே காணும், கன்று செத்தபிறகா சொட்டப்போகிறது? While the calf was alive the cow gave no milk; is it likely to give a drop after the death of the calf? 2154, 3210.

e.g. If he did not give you anything while his wife, who was your sister, was alive, is he likely to help you after her death?

2133. காட்டுப்புருவுக்கு பக்ஷமாகச் சதை அரிந்த மன்னன் கதைபோல. Like the story of the king who cut off some of his own flesh for the benefit of a pigeon!

The story which is told in the *Rāmāyana* says that King Sivichakkiraverti was performing a sacrifice when a pigeon escaping from a hunter flew to him for safety. The king ransomed the pigeon by giving his own flesh for it. This phrase is quoted in "*Rāmākīrthanai*."

"If you oblige those who can never pay you, you make Providence your debtor."

2134. குருடனுக்குக் குருடன் கோல் பிடிக்க முடியுமா? Can a blind man take hold of another blind man's stick (i.e. to guide him)? 2108, 2112.

The helpless can help no one.

"If the blind lead the blind both will fall into the ditch."

2135. குருடனுக்குக் கண் வேண்டும் என்றுதாலே சொல்லுவான்; வேண்டாம் என்று சொல்லுவானா?

The blind man is sure to say that he wants eyes; will he ever say that he does not want them? 323.

i.e. There are always people who need help and are ready to accept it.

2136. கேட்காமல் கொடுக்கிறது உத்தமம், கேட்டுக் கொடுக்கிறது மத்திமம்,
கேட்டும் கொடுக்காதிருப்பது அதமம்.
To give without being asked is excellent; to give after being
asked is moderately good; not to give when asked is base-
ness!
2137. கையில் இருந்தால் காணன்.
If he has something in his hand, he will be (charitable like)
Karnan. (See 2130 note.)
Said of one ready to help others; also ironically of a stingy person.
2138. கொடுக்கிறவன் கன்னத்தில் அடித்துக் கொடுப்பான்.
He who is anxious to give will strike people on the cheek and
give (i.e. compel them to receive). 108.
2139. கொடுத்துக் கொடுத்துக் கையும் காய்ப்பு ஏறிப்போய்விட்டது.
His hand has become hard through his constant giving.
2140. கோவில் விளங்க, குடி விளங்கும்.
If the temple shines (i.e. prospers through your gifts) your
families will shine (i.e. become renowned).
2141. ஓ என்கிற வீட்டிலே பேயும் துழையாது.
Even a devil will not enter a house in which the word "fie, fie"
is heard. 2124.
A devil will avoid a house where beggars are driven from the door without
alms.
2142. சமைதாங்கி ஆயம் தீர்க்காது.
The roadside resting-block pays no toll. 2150.
This block is a small brick or plaster platform on which coolies and
others may rest the loads they carry on their heads.
2143. செத்தும் சாகாதவன், தியாகம் கொடுப்போன்.
He who makes an offering will live though he be dead. 2125.
- 2143a. தனக்கு மிஞ்சினது தர்மம்.
What has been left over is for charity.
2144. நியும் பயிருக்குப் பேயும் மழைபோல்.
Like rain on a scorched crop.
Opportune help.
2145. துரை கையில் எலும்பு இல்லை.
There is no bone in a gentleman's hand. 2505, 2130.
Said of one who gives lavishly.
2146. தெண்டத்துக்குப் பணமும், திவசத்துக்குக் கறியும் அகப்படும்.
You can always find the money for vain charity and food at
the feasts on the anniversary of a relative's death. 2147.

2147. **தெண்டத்துக்கு அகப்படும், பிண்டத்துக்கு அகப்படாது.**
One can get money for vain charity but not for food! 1553, 2126, 2127.
A wife may say this to her husband meaning "you help all sorts of people; you give charity to people to enable them to perform ceremonies; you helped your fellow caste-man to escape justice, &c. &c., but you hesitate to give me a new cloth." 2126, 2127, 2151.
Both 2146 and 2147 are sarcasms on the indiscriminate alms-giving that is so marked a feature of Hindu social life.
2148. **கொந்த கண் இருக்க, கோகாத கண்ணுக்கு மருந்து.**
While the suffering eye is left to suffer, he applies medicine to the eye that does not suffer.
Instead of helping the poor and needy, he helps those who are well off. 2517.
2149. **படைக்கும் ஒருவன், கொடைக்கும் ஒருவன்.**
Only one for the army, and only one for charity. 2130, 2137, 3120.
Referring to the rarity of great and charitable men.
2150. **பனைமரம் ஏறுகிறவனை எத்தனை தூரம் தாங்கலாம்.**
How far can one support a man, who is climbing a palmyra-tree? 2142, 2152.
One can only help according to one's ability. Or, one cannot teach more than one knows.
2151. **பாத்திரம் அறிந்து பிச்சை போடு.**
Give alms only when you know the begging bowl. 2137.
Against indiscriminate alms-giving.
2152. **பாலை ஊட்டுவார்கள், பாக்கியத்தை ஊட்டமாட்டார்கள்.**
People will deal out milk to others, but they cannot deal out happiness. 2142, 2150.
People may help each other in little things, but only God is able to give men lasting happiness (*bhagya*).
2153. **பிச்சை இட்டால் மோகும்.**
By giving alms we obtain heavenly bliss.
2154. **கல்ல நானாயில் நாழிப்பால் கறவாதது, கன்று செத்துக் கலப்பால் கறக்குமோ?**
Will a cow that does not yield a small measure of milk in its happy days (*i.e.* when its calf is alive) yield a big measure after the death of its calf. 2132, 3210.
2155. **பிச்சை இட்டுக் கெட்டவனும் உண்டா?**
Has any one ever been ruined by giving alms?
"He who lends to the poor gets his interest from God."
2156. **பிடித்து ஒரு பிடியும், கிழித்து ஒரு கிழியும் கொடுத்ததுண்டா?**
Have you ever given me one handful of rice, or torn off a rag for me to wear?
This may be used to an unkind friend or relation.
"I thank you for nothing."

2157. பிரமா நினைத்தால், ஆயுசு குறையா?
Will his life be shortened if Brahma thinks of him?
Said about a friend or relation who is as able and willing to help as God is.
2158. வந்தவனுக்குச் சோறு, வராதவனுக்கு உலை வைக்கிறது.
To those who come rice is given, and for those who do not come the cooking-pot is kept ready. 3208.
Said of a very charitable family that is always ready to feed any stranger.
2159. வாயில் போகிறதைக் கக்கிக் கொடுக்கிறது.
To vomit out and give away what ought to go into one's own mouth! 3261.
To deny oneself for the sake of others.
2160. வானம் சுரக்க, தானம் சிறக்கும்.
If the sky pours down (rain) charity will be abundant.
Cf. 1774 ழ்.

·UNTRUSTWORTHY GUARDIANSHIP.

காவற்காக்குதல்.

2161. கட்டுச்சாத்தில் எலிக்குஞ்சை வைத்துக் கட்டினதுபோல்.
Like fastening up a young rat in one's bundle of food and keeping it there. 1234.
Entrusting a thing to an unsuitable guardian.
2162. கள்ளனை உள்ளே வைத்துக் கதவைச் சாத்திவிடுபோல்.
Like putting the thief inside (your house) and shutting the door on him.
2163. தொம்பைகூண்டிலே எலி காவற்றவைத்துக் கட்டினதுபோல்.
Like fastening a rat inside a corn-bin to guard it.
2164. நண்டைச் சுட்டு நரிகாவற்றவைத்ததுபோல்.
Like keeping a jackal to guard a roasted crab. 2166.
"You give the wolf the mether to keep."
"A fox should not be of the jury at a goose's trial."
2165. பாலுக்குக் காவல், பூனைக்கும் தோழன்.
(He is kept) to guard the milk, (but he is also) a friend of the cat.
"To hold with the hare and run with the hounds."
2166. பால் சட்டிக்குப் பூனை காவல் வைக்கிறதுபோல்.
Like keeping a cat to watch a pot of milk. 2164.
"To entrust the sheep to the wolf."

GRATITUDE AND INGRATITUDE.

நன்றி மறவேல்.

THANKFULNESS FOR BENEFITS RECEIVED.

2167. இட்ட வீட்டுக்குப் பிட்டிட்டுக்கொண்டு, இடிந்த வீட்டுக்கு மண்ணிட்
டுக்கொண்டு திரிகிறதுபோல்.
Like dividing your food with the household that has helped
you. and going about repairing broken down houses.
Gratitude to those who have been kind.
"He is my friend that grindeth at my mill."
"For if you love them that love you, what reward have ye?"
2168. என் தோலைச் செருப்பாய் தைத்துப்போடுவேன்.
I will take off my skin and give it to make slippers for you.
"He that requites a benefit pays a great debt."
2169. நான் செய்து ஏழு பிறப்பு பிறத்தாலும், அவன் செய்த நன்மை மறக்க
மாட்டேன்.
Even if I die and pass through seven births, I shall not forget
the good he has done me.
"One kindness is the price of another."
2170. மலை அத்தனை சவாமிக்குக் கடுகு அத்தனை காப்பூரம் (or சம்பிராணி).
A piece of camphor as big as a mustard-seed is given to a god as
big as a mountain. 2171.
Said in deep gratitude by one who has been largely helped and who is un-
able to show his gratitude adequately. Camphor is burned before the
images of the gods in every sacred place.
2171. மிளகு அத்தனை பிள்ளையாருக்குக் கடுகு அளவு வைவேத்தியம்.
(Give) an offering as big as a mustard-seed to a Ganesa as
big as a chilly.
Images of Ganesa, the god of luck, are made of all sizes, some of them
are very large.

INGRATITUDE CONDEMNED. UNGRATEFULNESS.

2172. அன்னம் இட்டாரைக் கன்னம் இடலாமா?
Should we break through the walls of those who have supported
us?
"I taught you to swim and now you would drown me."
2173. உண்ட வீட்டுக்கு இரண்டு நினைத்திரவுகள் உண்டா?
Is there a person who has two opinions about the home that has
nurtured him?
"Nad not the fountain that gave drink to thee."
2174. உபகாரத்துக்கு அபகாரம் வருகிறது துரதிஷ்டம்.
To receive evil for good is bad luck.
"Hell is full of the ungrateful."

2175. உப்பு இட்டவரை உள்ளவனும் நினை.
Think of your benefactor as long as you live.
"Let every man praise the bridge he goes over."
2176. உள்ளவகையில் வக்கிரி (இலை, கறி, கீரை) இட்டவர்களை உள்ளவனும் நினை.
As long as you live think of those who put food in your hand.
2177. எந்த நன்றியை மறந்த பாவத்திற்கும் பிராயச்சித்தம் உண்டு, ஒருவர் செய்த நன்றியை மறந்த பாவத்திற்கு மாத்திரம் பிராயச்சித்தமில்லை, நரகமே!
There is an atonement for the sin of forgetting any good thing received (providentially) but no atonement for the sin of forgetting the good received from others; hell is the only punishment of that sin!
2178. கசக்கி மோரலாமா?
Are you to crush a flower to smell it? 1207, 2179.
Be satisfied with the perfume it gives naturally.
"Much would have more."
2179. கரும்பு ருசி என்று வேரோடு பிடுங்கலாமா?
Because the sugar cane is sweet, is it right to pull it up by the root? 2121, 2178.
"Milk the cow but don't pull off the udder."
2180. பரோபகாரமே பெரிது.
To be kind to others is a great thing. 2097.

Cf. 920 ff.

MISCELLANEOUS PROVERBS ON GRATITUDE AND INGRATITUDE.

2181. ஆறு கடக்கிறவரையில் அண்ணன் தம்பி, ஆறு கடந்தால் நீயார் நானார்.
As long as people are crossing a river together, they call each other 'Brother;' but after crossing they say, Who are you? and Who am I? (i. e. they treat each other as strangers).
When the object is attained, those who assisted in its attainment are forgotten.
"Danger past, God forgotten."
2182. ஆற்றைக் கடந்தால், ஓடக்காரனுக்கு ஒரு சொட்டு.
After crossing the river the boatman gets a blow.
"The river passed, the saint forgotten."
"The nurse is valued till the child has done suckling."
2183. இட்டவன் இடாவிட்டால், வெட்டுப்பகை.
If the giver, who used to give, ceases to give, (he incurs) mortal hatred.
"All is lost that is put in a riven dish."
2184. உண்ண வா என்றால், குத்த வருகிறான்.
When I invite him to a meal, he comes to strike me.
"Do good to a knave and pray God he requite thee not."

2185. ஊன்றக் கொடுத்த தடி மண்டையைப் பிளந்தது.
With the staff I gave him to support himself, he broke my skull.
"Save a thief from the gallows, and he will be the first to cut your throat."
2186. காரியம் ஆகுமட்டும் காலைப்பிடி, காரியமானபிறகு குடுமியைப் பிடி.
Embrace his feet till you gain your case; after gaining your case take him by the hair. 356.
Obsequiousness should be used till what is desired is obtained. Embracing a teacher's or great man's feet is a sign of the greatest possible respect.
2187. குடியிருந்த வீட்டிலே கொள்ளி வைக்கிறவன்.
One who sets fire to the house which sheltered him!
Said of one who betrays his benefactors.
"Anoint a clown, and he will grip you."
2188. கூடக் குடியிருந்துகொண்டு, கொள்ளி சொருகலாமா?
Is it right to put a firebrand to the house of the people with whom you are living? 226.
"Ingratitude is the daughter of pride."
2189. கைக்குக் கை நெய் வார்த்தாலும், கணக்கு தப்பாது.
Though you give him handful after handful of *gher* he will not forget his accounts with you.
However much good you do to an ungrateful person, he will not forget what little you may owe him, or what little good he may have done to you.
2190. கொடுக்கிறவனைக் கண்டால், வாங்குகிறவனுக்கு இளக்காரம் (or ஏய்ப்பான்).
When he sees his benefactor, the recipient will seek (lit. take) favours.
An ungrateful person, who never earns, but only receives, will constantly trouble his benefactor to give him more.
"A good man will request a gift; an ill man will ask more."
2191. கொண்டாணும் கொடுத்தாலும் ஒன்று, இந்தக் கல்யாணத்தைக் கூட்டி வைத்தவன் வாயில் பிடிமண்.
He who married her and he who gave the girl have become great friends, but let a handful of dust be thrown into the mouth of him who brought about the wedding!
The man who arranges the wedding has all the trouble, but after the wedding is over his kindness is quite forgotten by all parties.
"A favour ill placed is great waste."
2192. சாரத்தை உட்கொண்டு சச்சையை உமிழ்ந்துவிடுவதுபோல.
Like drinking the juice and spitting out the pulp.
Said of one who is friendly only as long as he is helped.
"He that gets, forgets; but he that wants, thinks on."
2193. தேன் நெருப்பிலே விழுந்தால், எடுத்துவிட்டவனைக் கொட்டும்.
A scorpion, that has fallen into the fire, will sting him who takes it out. 2196.
Wicked people always return evil for good.
"Foster a raven and it will peck out your eyes."

2194 நன்றிசெய்த கீரிப்பிள்ளையைக் கொன்றதுபோல.

Like killing the mongoose that had done good!

The story occurs in the *Panchatantra* of a mongoose that lived in a house and destroyed a snake which approached a sleeping child. The mother who had been to the well, met the mongoose at the door covered with the blood of the snake, and thinking the mongoose had killed her child, she killed it, and so unthinkingly rewarded its bravery with death.

2195. பழைய குருடி, கதவைத்திறவடி.

O blind woman, open the door.

A saint met some blind women in a certain house, and had compassion on them, and gave them their sight, for which they were very grateful. After some time he happened to visit the house again and found the women so proud and ungrateful that they would not open the door for him though he addressed them as above to remind them of their former condition and the blessing he had given them.

‘The peril past the saint mocked.’

2196. பாம்புக்குப் பால் வார்த்து வளர்த்தாலும், விஷத்தைக் கொடுக்கும்.

Though you give milk to a snake and bring it up, it will give you a deadly bite. 2193.

It is a common practice to put milk near the holes inhabited by cobras. Indeed the cobra is looked upon as a sacred being and is always spoken of euphemistically as ‘the good snake’ *nalla pambu*—in Tamil, in spite of its venomousness.

“Put a snake into your bosom, and when it is warm it will sting you.”

“He hath brought up a bird to pick out his own eyes.”

V.B.—Mahabharata (சாந்திபர்வம்) criticizes the ungratefulness of mean people in the following terms:—“சின்ன மனிதரைச் சேர்க்கலாகாது.

அவர்களால் பெரிய காரியம் ஆகமாட்டாது. தீமை முனையும்ல்லது

நன்மை வினையாது. அவர்களுக்கு என்ன உபகாரஞ் செய்தபோதி

லும், எவ்வளவு சகாயம் பண்ணினபோதிலும், இவர்களாலே செய்

வைப்பட்டுமோ என்று ஒருக்காலுஞ் சொல்லமாட்டார்கள். பல

நான் உதவிசெய்து ஒருநான் உதவாவிட்டால், பலநாளுக்கு செய்த

உதவி பாழாய்ப்போய், பாக்குமரம் நித்தியத் தண்ணீர் விடாமற்

போனால் எப்படி வாடுமோ, அப்படிப்போல் முகம் வாடி, வம்பு

வார்த்தைகளாடி அபகாரம்பண்ணுவார்கள். நமக்குப் பகையாயிருப்

பவர்களுடன் உறவாடி நமது உண்மைகளை வெளியிட்டுவிடுவார்

கள்.” The passage may be translated as follows:—“You must not

associate with inferiors. They can accomplish no great deeds. Evil

flourishes in their actions, good will not thrive. Whatever benefit we

render to them, however much help we give them, they will never

admit that they have been made the better for it. If we aid them for

many days but omit to help on any future day, all the help that we

have given will be in vain, and just as the areca-palm will wither if

its daily supply of water fails, so with angry face and with much

abuse, they will injure us. Making friends with our enemies, they

will reveal our secrets to them.” From this it will be seen that

ingratitude is in Hindu eyes a very grave sin, and though it

must be confessed that gratitude is somewhat lacking to-day in India,

and that the sneer that some people make about the absence of a

word for ‘thanks’ or ‘gratitude’ in Tamil is not altogether unjusti-

fied, the sweeping assertion that the Hindus are ungrateful is however

as false as it is sweeping!

CAUSE AND EFFECT.

காரணம், காரியம்.

2197. அக்கான் இருக்கிறவரையில் மச்சான் உறவு.
The relationship of a brother-in-law lasts as long as his sister lives. 3210.
2198. அடியற்றால், தனி விழாமலிருக்குமா?
Will not the top fall if there is no root?
A proverb of wide application.
2199. அவனிடத்தில் எல்லாரும் பிச்சை வாங்கவேண்டும்.
From him all must receive alms. 2202, 2208, 3438.
Applied to anyone who is the embodiment of goodness, justice, beauty, &c.
2200. அள்ளாது குறையாது, சொல்லாது பிறவாது.
If nothing be taken, nothing will be wanting; if nothing be spoken, nothing will be rumoured.
"Every why has a wherefore."
2201. ஆறின புண்ணிலும் அசடு நிற்கும்.
The scar will last when the wound is healed. 3418.
2202. எல்லா தேசத்துக்கும் இந்தியா பார்த்து இட்டதே பிச்சை.
India has bestowed alms on all other countries. 1671, 2199.
It is a common idea in India that Europe owes its civilization, its science, and its religion, to India.
2203. எங்கே புகை உண்டோ, அங்கே நெருப்பும் உண்டு.
Where there is smoke, there is fire.
"No smoke without fire."
2204. எரிந்ததைப் பிடுங்கினால், கொதிக்கிறது அடங்கும்.
If the burning fuel be removed, the boiling will cease.
"Take away fuel, take away flame."
2205. கலகம் என்னும் செடிக்குக் கிழங்காய் (or ஊற்றாய்) இருக்கிறான்.
He is the root (or source) of the plant called 'strife.'
2206. காற்றில்லாமல் தூசிப் பறக்குமா?
Will dust fly about without wind?
"There is a cause for all things."
2207. சகல தீர்த்தங்களுக்கும் சமுத்திரமே காரணம்.
The sea is the cause of all sacred rivers and waters.
Thus God is the cause of all holiness in the human heart.
2208. மோகூத்துக்கு அவன் பார்த்து இட்டதே பிச்சை.
He is the only person who gives alms (to support us) to heaven.
2199, 2202.
Said of a person who has unique authority.
2209. வித்து இல்லா சம்பிரதாயம் மேலுமில்லைக் கீழுமில்லை.
No growth of life without seed either up in heaven or down on earth.

TIME.

காலம்.

2210. அவப்பொழுதிலும், தவப்பொழுது நல்லது.
Better is time spent in penance than time spent in vain.
2211. ஆர் ஆற்றுவார்? நாள் ஆற்றும்.
Who will comfort us? Time will do it. 95.
"In the end things will mend."
"Time is a file that wears and makes no noise."
2212. ஐயர் வருகிறவரையில் அமாவாசை நிற்குமா?
Will the new moon wait for the Brahmin's arrival? 2923.
"Time and tide wait for no man."
2213. காலம் கவிகாலம் அல்லவா?
Is not this time the Kaliyuga?
Hindus divide time into four ages, the Kreta, Treta, Dvāpara and Kali-Yugams or ages. The last or present age is an 'iron age.'
2214. கலிக்குப் புதுமையான காரியமிருக்கிறது.
In this last age (*kali*) strange things happen!
Generally used about the European habits and customs that are creeping into Hindu society and upsetting the old order of things.
2215. பொங்கும் காலம் புளியங்காய், மங்கும் காலம் மாங்காய்.
When times of plenty are coming the tamarind is fruitful;
when famine is coming the mango is fruitful.
2216. நாற்பதுக்குமேல் சென்றால் நாய்க் குணம்.
When a person is above forty years of age, he gets the disposition of a dog. 1514.
He has seen too much and tried too much, and feels more or less disgusted with all.
2217. பழம் பழுத்தால், கொம்பிலே தங்காது.
When a fruit is ripe it will not remain on the branch. 3160.
Events will take place at the proper time. e.g. When children come of age, they will marry.
- 2217a. போனது போச்சது, பொழுது விடிந்தது.
What is gone is gone, the dawn has come. 195.
"Let by-gones be by-gones."

